



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

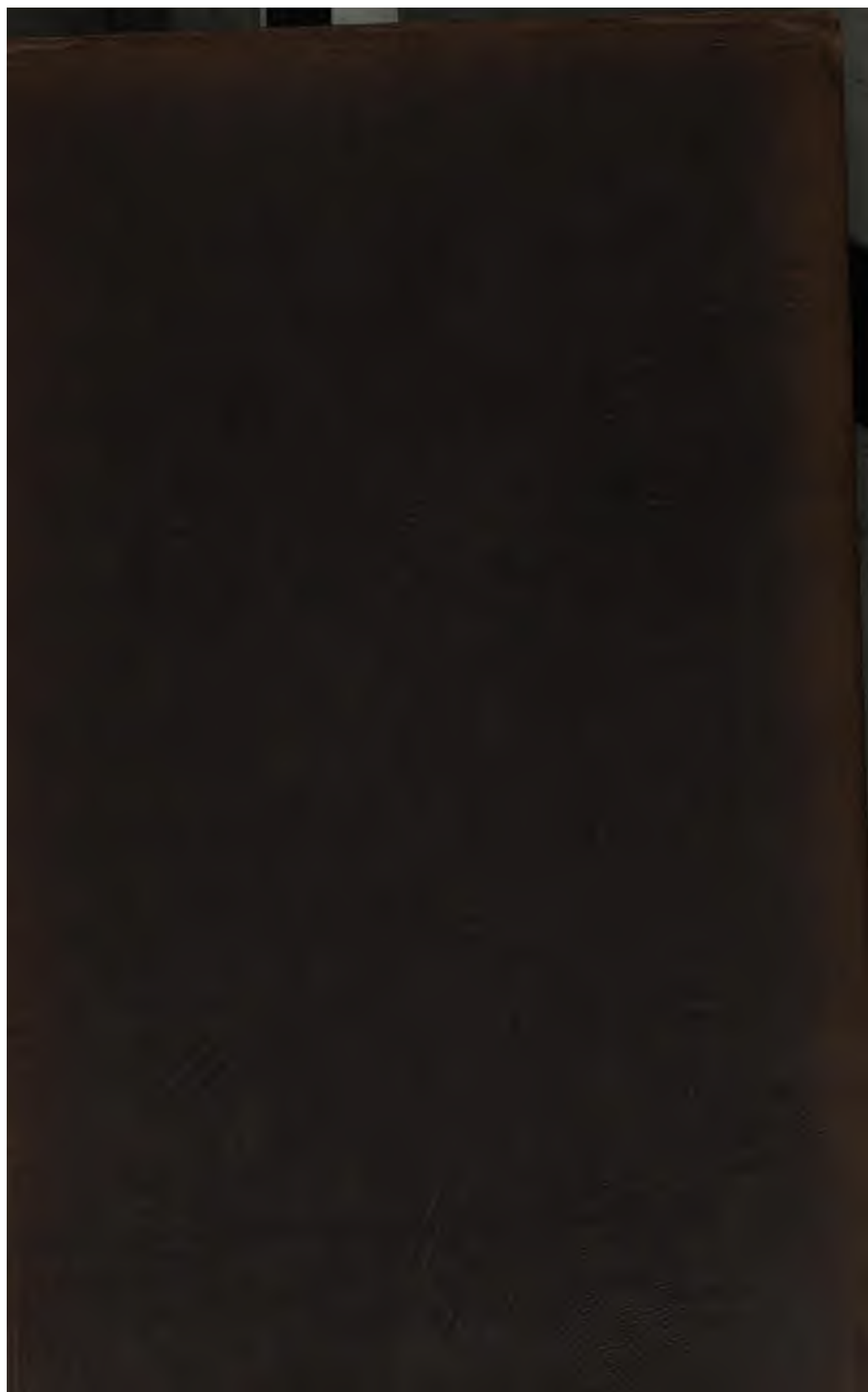
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

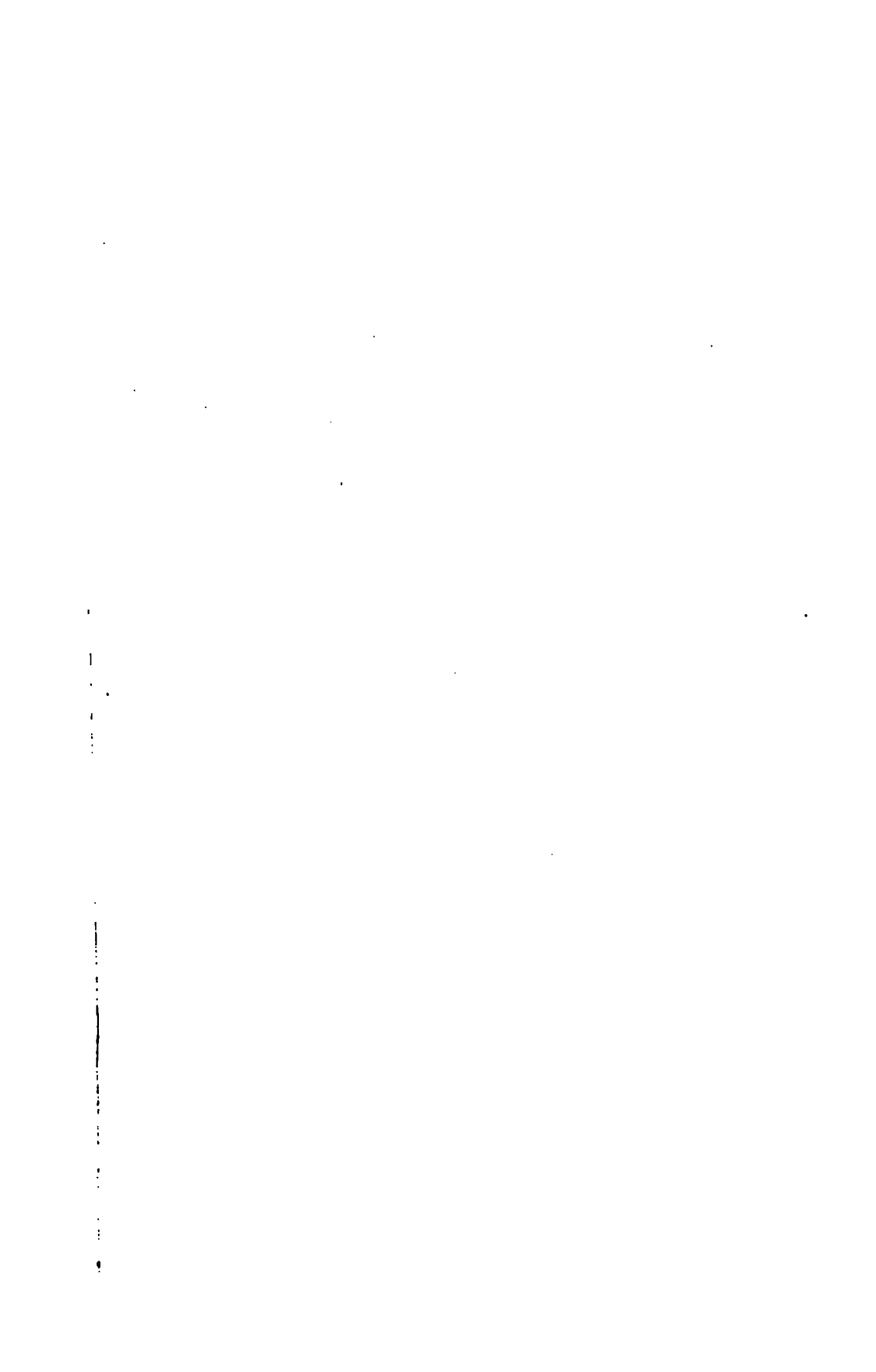
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





6000989942





10. 10. 15

10. 10. 15

10. 10. 15

2. 1. 10.



ILLUSTRATIONS

OF

THE BIBLE.

BY WESTALL AND MARTIN.

WITH

DESCRIPTIONS

BY THE REV. HOBART CAUNTER, B.D.

VOL. I.

LONDON:

EDWARD CHURTON, 26, HOLLES STREET.

1885.

101. j. 8.

CONTENTS OF VOL. I.

SUBJECTS.	REFERENCE.	PAINTER.
1 The Creation . . .	Gen. c 1, v 1	J. Martin
2 The Temptation . . .	Gen. c 3, v 6	J. Martin
3 The Judgment of Adam and Eve . . .	Gen. c 3, v 8	J. Martin
4 The Expulsion . . .	Gen. c 3, v 23	R. Westall, R.A.
5 Cain and Abel's Sacrifice . . .	Gen. c 4, v 8	R. Westall, R.A.
6 The Death of Abel . . .	Gen. c 4, v 8	J. Martin
7 The Deluge . . .	Gen. c 7, v 11	J. Martin
8 The Assuaging of the Waters . . .	Gen. c 8, v 11	R. Westall, R.A.
9 Noah's first Sacrifice . . .	Gen. c 8, v 20	R. Westall, R.A.
10 The Tower of Babel . . .	Gen. c 11, v 5	J. Martin
11 The Rescue of Lot . . .	Gen. c 14, v 16	J. Martin
12 Abraham and the Angels . . .	Gen. c 18, v 2	R. Westall, R.A.
13 The Destruction of Sodom . . .	Gen. c 19, v 24	J. Martin
14 Hagar and Ishmael . . .	Gen. c 21, v 15	R. Westall, R.A.
15 Abraham offering Isaac . . .	Gen. c 22, v 11	R. Westall, R.A.
16 The Burial of Sarah . . .	Gen. c 23, v 19	J. Martin
17 Jacob's Dream . . .	Gen. c 24, v 18	R. Westall, R.A.
18 Esau selling his Birthright . . .	Gen. c 25, v 30	J. Martin
19 Isaac blessing Jacob . . .	Gen. c 27, v 26	J. Martin
20 Esau soliciting a Blessing . . .	Gen. c 27, v 38	R. Westall, R.A.
21 Jacob's Altar at Shalem . . .	Gen. c 28, v 12	J. Martin
22 Jacob and his Daughters . . .	Gen. c 33, v 18	R. Westall, R.A.
23 Rebekah at the Well . . .	Gen. c 27, v 25	R. Westall, R.A.
24 Potiphar's Wife accusing Joseph . . .	Gen. c 39, v 17	R. Westall, R.A.
25 The Cup found in Benjamin's Sack . . .	Gen. c 44, v 12	J. Martin
26 Jacob meeting Joseph . . .	Gen. c 45, v 29	J. Martin

CONTENTS.

SUBJECT.	REFERENCE.	PAINTER.
27 Jacob blessing Ephraim and Manasseh . . .	Gen. c 46, v 14	R. Westall, R.A.
28 Jacob blessing his Sons . . .	Gen. c 49, v 1	J. Martin
29 The Infant Moses . . .	Ex. c 2, v 3	R. Westall, R.A.
30 Moses flying from his Rod . . .	Ex. c 4, v 3	R. Westall, R.A.
31 The Plague of Hail . . .	Ex. c 9, v 23	J. Martin
32 The Death of the First-Born . . .	Ex. c 12, v 29	J. Martin
33 The Destroying Angel . . .	Ex. c 12, v 37	J. Martin
34 Passage of the Red Sea . . .	Ex. c 14, v 22	J. Martin
35 Moses striking the Rock . . .	Ex. c 17, v 6	R. Westall, R.A.
36 Amalek overcome . . .	Ex. c 17, v 12	R. Westall, R.A.
37 Moses receiving the Tables . . .	Ex. c 31, v 18	R. Westall, R.A.
38 Moses breaking the Tables . . .	Ex. c 32, v 19	J. Martin
39 Moses descending with the renewed Tables . . .	Ex. c 34, v 29	R. Westall, R.A.
40 Nadab and Abihu burnt . . .	Lev. c 10, v 1	J. Martin
41 The Blasphemer brought unto Moses . . .	Lev. c 24, v 11	R. Westall, R.A.
42 Miriam's Leprosy . . .	Num. c 12, v 10	R. Westall, R.A.
43 Rebellion of Korah . . .	Num. c 16, v 31	R. Westall, R.A.
44 The People plagued with Serpents . . .	Num. c 21, v 6	J. Martin
45 Balaam and his Ass . . .	Num. c 22, v 23	R. Westall, R.A.
46 Balak's Sacrifice . . .	Num. c 23, v 2	J. Martin
47 Death of Moses . . .	Deut. c 34, v 6	J. Martin



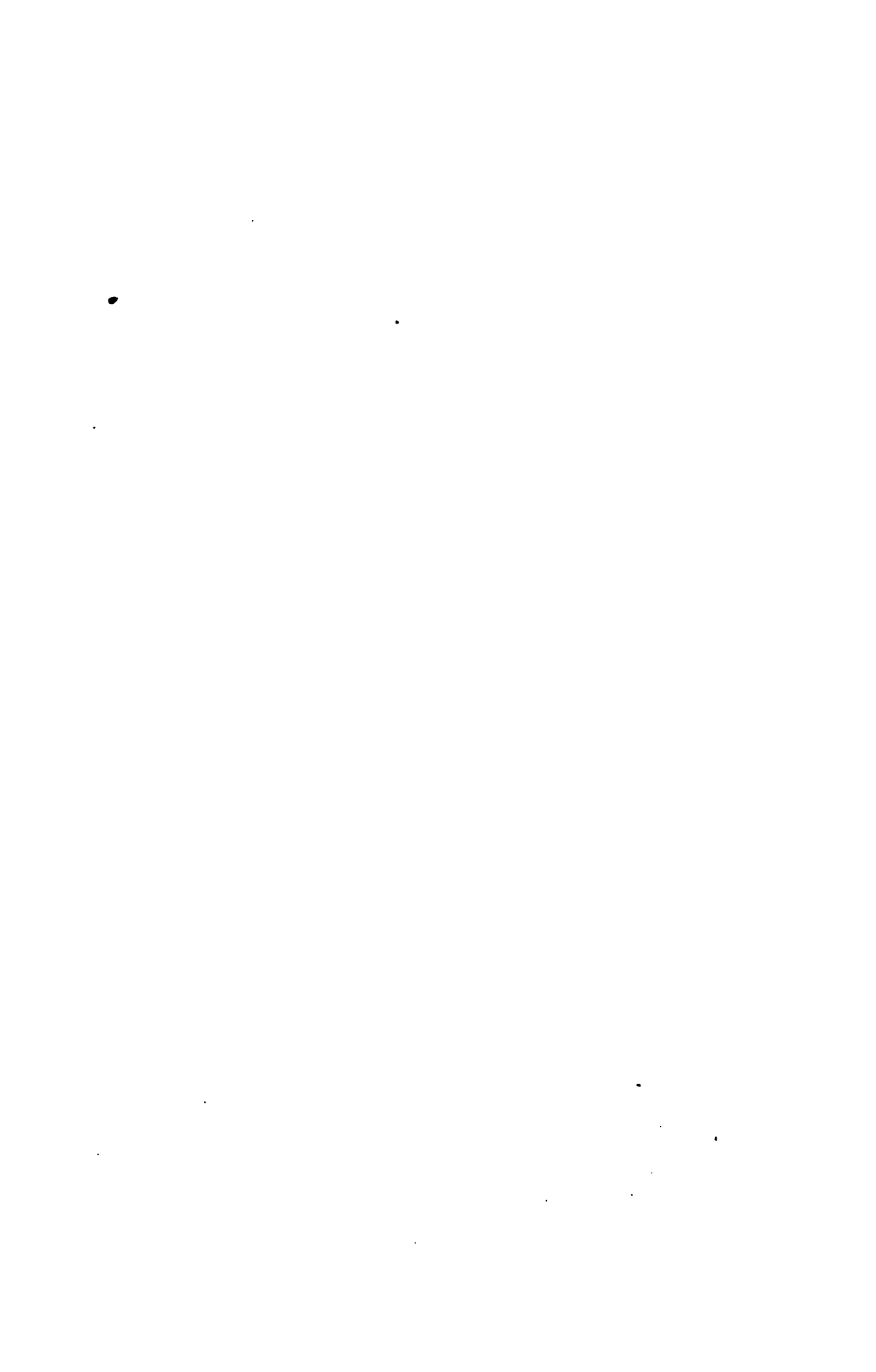
THE CREATION.

THE CREATION.

"IN the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."* In illustrating this sublime subject, the artist has endeavoured to realize the divine agency in producing the world. Already are the luminous portions of the chaotic mass separated from the darkness, and brought into beautiful combination. The passive elements are stirred into activity by the impulse of an Almighty will, and the process of creation is rapidly proceeding. Disorder is visibly giving place to proportion, confusion to symmetry. The fluid particles of the chaos are seen above the more solid, which, put into motion by that mysterious Power by whose omnipotent influence they were no longer to remain without form, and obeying the primitive law of gravitation, have sunk beneath the more buoyant element and become compacted into earth. The spirit of God is represented, under the shadowy resemblance of a human form, floating or brooding, as the original term expresses it, upon the face of the deep. The great principle of light is exhibited in the different vehicles by which it is conveyed to us. The moon, a comet, and the stars, appear behind the divine Energy, or Spirit, as just completed, and at the command of Omnipotence "Let there be light,"† the sun bursts, in the fulness of his glory, from that portion of inert matter which had not yet subsided into form, while a vivid flash of lightning at the same instant flickers over the still, dark waters; thus displaying at one view the principal modifications under which the God of nature exhibits an element at once the source of light and of fecundity.

* Genesis, chapter 1, verses 1 and 2.

† Ibid, verse 3.



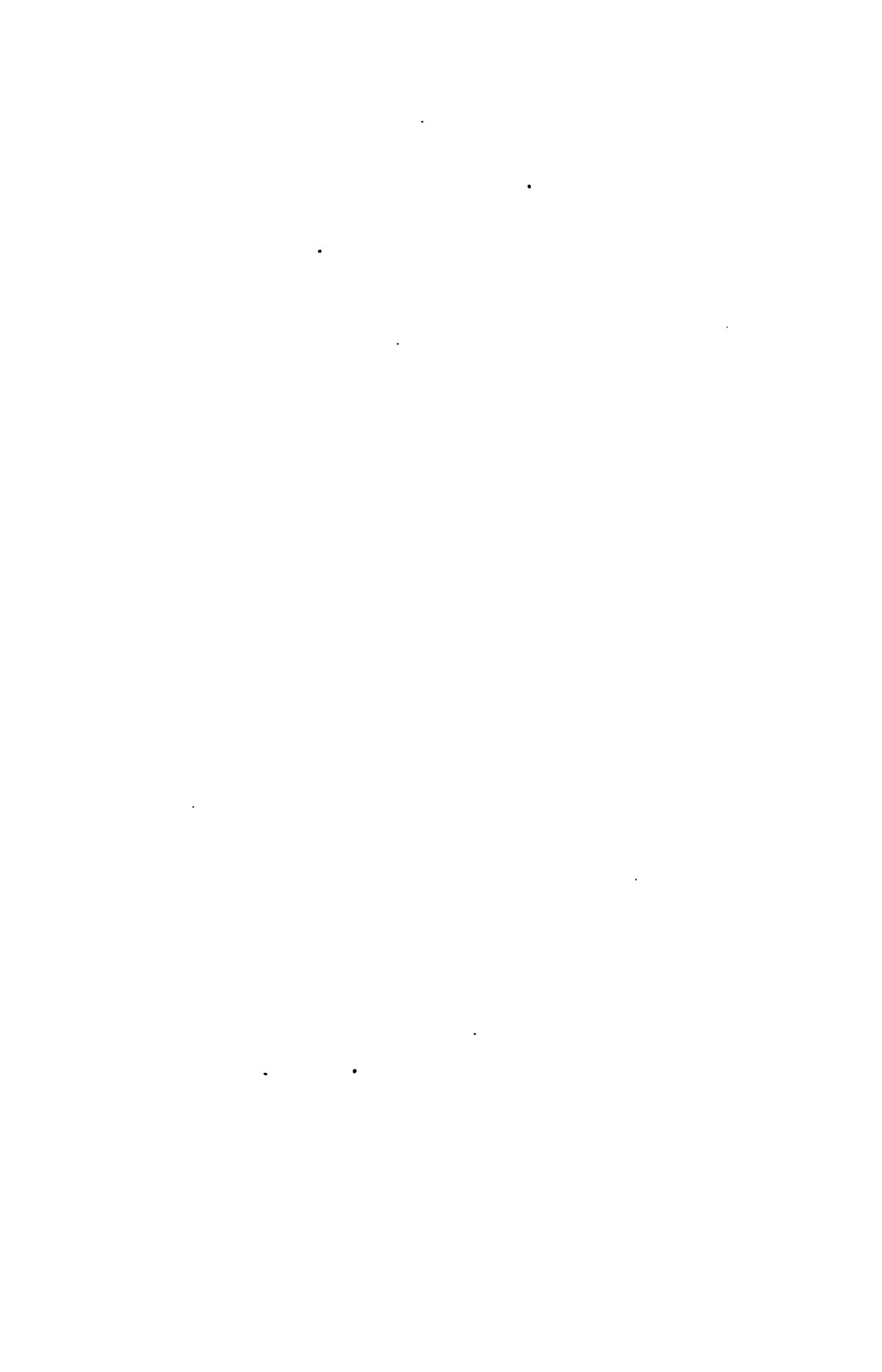


THE TEMPTATION.

THE TEMPTATION.

IN this interesting illustration, Adam appears in the foreground leaning against a bank, as if he had been absorbed in admiration of those magnificent works of his Creator by which he is surrounded. Eve approaches him with the interdicted fruit, the abstaining from which constituted the special stipulation of the first covenant. There is a shrinking timidity in her approach, indicating an awakening consciousness of which she has not yet felt the full force, that strikingly contrasts with the unembarrassed deportment of the yet innocent father of mankind. In Eve we distinguish the first symptom of guilt. In her right hand she holds the fatal object of temptation, which she had just plucked, and in her left a branch of the tree of knowledge. With this she partly covers herself, as if already conscious of her nakedness, and presents the fruit to Adam. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."* The landscape is intended to convey an idea of the earthly paradise which, in the perfection of its beauty, was no doubt a type of the heavenly. Lofty hills are seen in the distance blending in most agreeable harmony with the minuter features of the scene; exhibiting at once the magnificence and variety of the primitive creation. Nearer, more gentle declivities appear sloping down into fertile valleys laved by crystal streams, that fertilize and adorn the plain. The cedar tree, which after became so celebrated as the cedar of Libanus, here stands conspicuous, towering "in pride of place" above all the other trees by which it is surrounded.

* Genesis, chapter iii, verse 6.





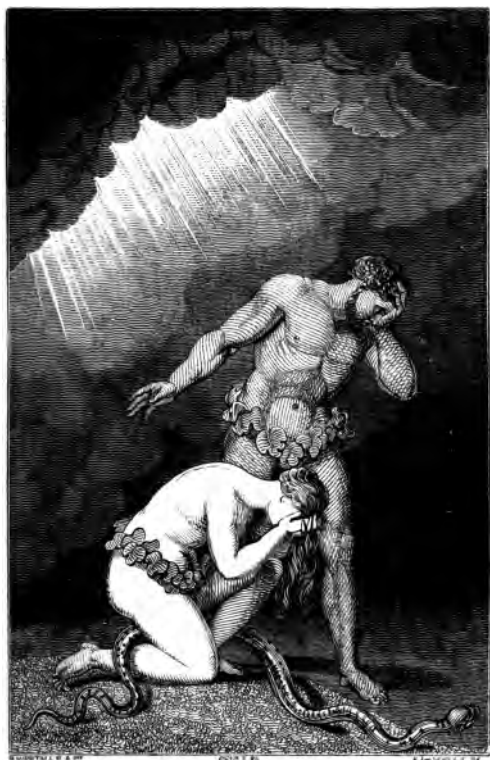
THE JUDGMENT OF ADAM AND EVE.



THE JUDGMENT OF ADAM AND EVE.

THE scene is now changed from innocence to guilt ; from a condition of perfect happiness to one of "lamentation and mourning and woe." "And they heard the voice of the Lord God walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou ? And he said, I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself. And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ?" * The Schechinah, or visible glory from which the voice of God was heard, appears bursting through the lofty trees in the foreground and shining with an awful intensity, as if the anger of the Lord was visibly kindled at the base ingratitude of his creatures. That voice which had hitherto been the harbinger of joy, now thrills their souls with a presentiment of the most awful visitation. The light through which it is poured upon the ear of the conscious delinquents, has a brightness that innocence might survey with delight, but which is terrible to the contemplation of guilt. The eye of the transgressors quailed beneath the intensity of its blaze. Adam appears appalled at the sight, while Eve sinks to the earth with a mute but despairing conviction of her fall. The branch, which she had so indiscreetly plucked, lies before her, at once a memorial of her guilt and of her shame. The accession of knowledge to Adam is manifested by the consciousness of his nakedness, which he has endeavoured partly to hide. The landscape represents a retired vista of the garden of Eden.

* Genesis, chapter iii, verses 8, 9, 10 and 11.

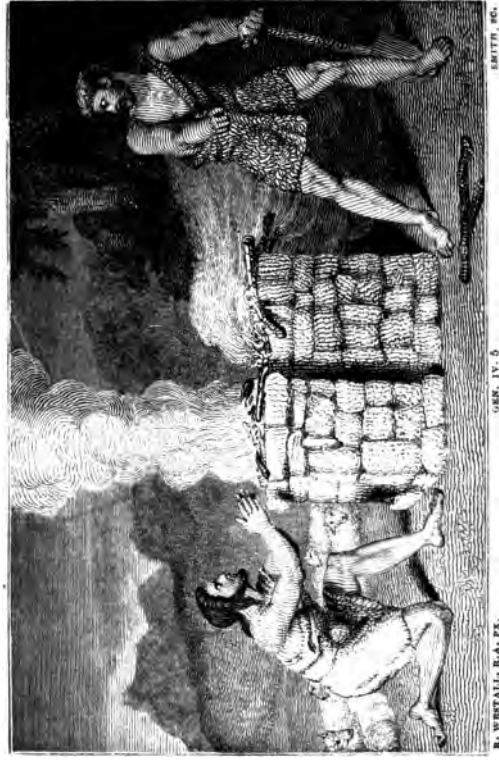


THE EXPULSION.

THE EXPULSION.

HERE the fearful sentence has been pronounced upon the transgressors. The sad penalty is about to be inflicted. The guilty pair appear before their angry Judge, the one in a distracted attitude of despair, the other cowering before the terrible denunciation of an angered God. The Schechinah surrounds them with that divine light which had been so beautiful in love, but was so tremendous in wrath, and they hear from amidst its portentous blaze the dreadful fiat of condemnation. The serpent gliding round the woman's feet, seems to shrink from the awful issue of his own guile. Upon him the curse is first denounced. "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."*

* Genesis, chapter iii, verse 14 to 19.



CAIN AND ABEL.



CAIN AND ABEL'S SACRIFICE.

"IN process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell."* This is the precise moment chosen by the artist. Two altars are raised in order to make an acceptable offering unto the Lord, but the smoke of Abel's sacrifice ascends as a welcome memorial to God, which the pious brother acknowledges by assuming an attitude of absorbing devotion as the incense of his oblation rises direct to heaven. His flocks are seen in calm repose behind him. Upon Cain's altar the fire has indeed kindled, but the blast of God's anger has diverted it from its upward course, and it is blown aside towards the unworthy hierarch, who, as part of the unaccepted offering is scattered at his feet, assumes that demoniacal expression of wrath which was only a preliminary to the first murder. The character of the worshippers is portrayed in the earnest devotion of the one and the indomitable ferocity of the other, who audaciously dared to reject the expostulation of his God. "And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?"† But he scorned this merciful interposition, and the blight of infamy fell upon him. Both the brothers are clothed in skins, supplied, it may be presumed, from Abel's flocks. The occupation of each brother is indicated, by Cain holding in his left hand a wooden spade, an implement of husbandry, and by Abel being accompanied by his flock.

* Genesis, chapter iv, verses 3, 4 and 5.

† Genesis, chapter iv, verses 6 and 7.



J. MARTIN, PR.

GEN. IV. 8.

W. FOLEY, SC.

DEATH OF ABEL.



THE DEATH OF ABEL.

UPON the rejection of Cain's sacrifice, and the acceptance of Abel's, the wrath of the vindictive brother broke out into a paroxysm which terminated in a most unnatural and horrible murder. It is supposed that Cain, shortly after God's expostulation with him on the subject of his unjust anger, enticed Abel to a distance from his home, and then having first provoked him to a quarrel, treacherously put him to death. "And Cain talked with Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him *." Here was realised one of the most awful issues of sin. This is the first event of a very afflicting nature mentioned in scripture after the fall, and it was, in truth, a sad evidence to Adam, that "the wages of sin is death." His best beloved son was torn from him by the desperate ferocity of a brother, who was henceforth to bear the mark of God's curse to the end of his days. To Cain the ground refused its supplies. He became a fugitive and a vagabond upon earth, and was shunned as a creature under the ban of omnipotence. The miserable man, after he had heard the divine denunciation, "went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." The time chosen by the artist is after the accomplishment of the murder. Abel is extended on a rocky eminence, and his mother lying beside him, overcome by grief and horror. The head of her dead son rests upon her lap. Adam has fallen on one knee; his eyes are raised to Heaven in a transport of agony, with an expression of silent reproach at the severity of the divine visitation. The scene around is wild and desolate, the perfect antipodes of that paradise in which the first man and woman had once dwelt. At a distance are visible the altars, which had been raised by the brothers for their respective oblations. On Abel's the fire still burns, on Cain's it is extinct, and just above the latter the fiery blast of God's wrath pursues the flying murderer.

* Genesis, chapter iv., verse 8.



THE DELUGE.

THE DELUGE.

"IN the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."* The artist has endeavoured to represent this terrible scene in its most fearful and destructive climax. The abruption of the great deep is taking place at this dreadful moment. The whole frame of nature is dislocated and convulsed. The sun, the moon and a comet are in conjunction in the sky, portending ruin, desolation, and death. On the right hand side of the picture, the waters are seen rushing down into an almost interminable gulf, formed by the upper crust of the earth giving way, and yawning to its inmost depths to receive them. Just beyond, the lower region of a precipitous mountain is crowded with persons and animals, exhibiting the most frantic expressions of horror. The former are some praying and some blaspheming, while the latter are howling their terrors to the conflicting elements. Beneath an extensive ledge on which they stand, the foaming billows are pouring downward in one wild hissing vortex, which bears away thousands in its mighty sweep. The rocks above, torn by a thunderbolt from the crest of the mountain, are toppling down upon the agonized multitude. Beyond the horizontal line the mountains are bursting, rocks are upheaved, the ocean rises from its bed, while the sluices of the skies are unlocked, and the torrents which pour from them obscure the sun. In the mean time the ark rests midway upon a mountain in the distance, the holy family waiting until the arm of Providence shall raise the water to float it upon its unruffled bosom; the strife of nature being removed beyond the immediate vicinity of this frail sanctuary, by the express agency of God.

* Genesis, chapter vii, verse 11.



THE ASSUAGING OF THE WATERS.

THE ASSUAGING OF THE WATERS.

IN order to ascertain how far the flood had abated, Noah opened the window of the ark and sent forth a raven. He also sent forth a dove, but, finding no rest for her foot, she speedily returned. After this, "he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth."* The elements had now ceased their desolating conflict, and the waters floated in undisturbed supremacy over a depopulated world. The brightness of the sun, the calmness of the liquid mirror beneath, the loveliness of the sky, fringed with a drapery of transparent clouds, seem but as the smiles of lamentation and the mockery of woe. Like funeral lamps casting their clear light through the solitary gloom of the sepulchre, they only serve to show more distinctly the surrounding devastation. The shoreless waste reflects the splendors of the scene above, as if to mask the horrors that had been but too palpably realized in the depths beneath. Here nature appears in her gentlest repose at the very moment that her capacious womb is teeming with the dilacerations of a once beautiful world. The clouds which had gathered upon the horizon disperse before the rising sun, that pours a flood of light upon the vast liquid expanse, through which small patches of vegetation from the mountain tops appear to break the measureless uniformity of the watery waste. The waters had begun to subside. The dove hovers over an olive branch, which it is about to pluck and bear to the ark that appears faintly in the distance.

* Genesis, chapter viii, verses 10 and 11.



NOAH'S FIRST SACRIFICE.

NOAH'S FIRST SACRIFICE.

THE flood having subsided, the holy family descended from the ark, which had rested on Mount Ararat, into the plain. All the inhabitants of the postdiluvian world are here at once presented before us. Eight souls composed the whole population of the earth, and we now behold them assembled to perform a solemn act of homage to that God who had protected them amid the late desolating visitation of his wrath. In grateful acknowledgment for the preservation of himself and family, "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."^a As in Abel's sacrifice, the smoke rises direct to heaven, a sign of God's acceptance. Noah stands before the sacrifice in an attitude of energetic devotion, whilst the other members of his family are seen in silent reverence around him. His wife appears on the right hand side of the altar, close to the patriarch, in a posture of deep humility, with her head bent upon her clasped hands as if unworthy to behold the solemn ratification of the covenant. Shem, the youngest son, kneels apart from the family group to mark his eminent distinction as the branch whence the Messiah was to spring, and as also significative of his own high personal qualities, being distinguished for his piety and filial behaviour. Japhet the elder, and Ham the second son, together with the wives of the brothers, form a single group behind the patriarch. The "token of the covenant" appears in the heavens to confirm the acceptance of Noah's sacrifice, and as a divine pledge to him and to his kindred that the world shall never again be overwhelmed by a deluge. The altar is raised upon the shore, beyond which the wide expanse of waters is visible, as if to remind the worshippers of the peril from which they had so lately escaped under the especial protection of Providence.

^a Genesis, chapter viii. verse 20.



THE TOWER OF BABEL.

THE TOWER OF BABEL.

By this time the posterity of Noah had immensely augmented, and their presumption had increased in proportion. All remembrance of the ravages caused by the deluge having subsided, the terrors of the Lord were no longer objects of dread. Cities began to rise from the plains, while man became vain of his power and arrogant in his imagined supremacy. "And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."* The picture represents a city, with the tower behind it enveloped in clouds, through which the lightning streams, in token of God's wrath at the presumption of his creatures in attempting to exalt their own power and withdrawing their trust from Him who had preserved their fathers from the flood, and given them a pledge of his protection against a similar catastrophe. A sudden darkness overspreads the city, which is relieved by the intense glare of the lightning that bursts from the skies, giving a more vivid reality to the awful visitation. In the foreground are seen the vast furnaces in which the workmen were busily employed preparing their brick when their language was confounded, so that they could not "understand one another's speech." The flames are magnified in the darkness, and appear to be at once a terror and a reproach to the presumptuous builders. Alarmed at the unexpected manifestation of God's anger, they are seen rushing from the upper part of the brick-kilns, terrified at the divine interposition, while beyond, on the right, an innumerable multitude is moving to and from the tower.

* Genesis, chapter xi. verses 4, 5, 7 and 8.



THE RESCUE OF LOT.

THE RESCUE OF LOT.

AMRAPHEL king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, having engaged in battle the armies of the princes of Sodom, Gomorrah, Admah, Zeboiim and Zoar, routed them and pillaged their cities. Lot, who had taken up his abode in Sodom—was consequently made prisoner and dispossessed of all his property. The news of this disaster being conveyed to Abram by a fugitive who had escaped the slaughter, he immediately armed his retainers, and, engaging the assistance of the neighbouring tribes who “were confederate with him,” he came upon the conquerors by night, and, taking them by surprise, overthrew them, rescued his nephew, and redeemed the property which they had carried off. “And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.”* Though in the passage of scripture here quoted, Lot is called Abram’s brother, he was really his nephew, the word brother being frequently used among the primitive Hebrews, as well as the later Jews, as a general term to signify any near relationship. The point of time indicated in this illustration is immediately after the rescue of Lot by Abram. The uncle and nephew are in the act of embracing. Immediately beyond are the patriarch’s servants and allies; while in the distance the armies of the discomfited kings are seen retreating in confusion before their conquerors. The moon appears rising over Sodom upon which it casts its gentle radiance, reflecting her towers in the calm lake that laves her battlements. A hill rears its broad crest majestically behind, projecting its long deep shadow over the valley beneath, while the bland repose of the distant prospect presents an impressive contrast to the bustle of the nearer plain, “where night’s calm hour of silence and repose” was so lately disturbed by the shouts of battle and the shriek of death.

* Genesis, chapter xiv. verse 16.





ABRAHAM AND THE THREE ANGELS.

ABRAHAM AND THE THREE ANGELS.

"AND the Lord appeared unto Abraham in the plains of Mamre: and he sat in the tent-door in the heat of the day; and he lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground."* Abraham was seated at the door of his tent, in order, most probably, to observe if any strangers should pass, that he might extend to them the rights of hospitality; a practice universally observed in those primitive times, especially in a country where travelling at noon day, under a vertical sun, is extremely distressing. Whilst he was thus benevolently engaged, the *Schechinah* poured a flood of visible glory around him, by which he instantly knew that the Lord was at hand. In order to prepare with becoming reverence for the divine communication, he immediately prostrated himself, and upon lifting up his eyes, after having performed this act of devout homage, he beheld three angels standing before him. They announce to him the joyful intelligence that his wife shall bear a son in her old age. Sarah is seen within the tent looking at the strangers with a stealthy caution, from behind the drapery; as if hesitating to appear in the presence of the celestial delegates. Two camels are ruminating on one side of the tent, signifying that Abraham was at this time rich in flocks and herds, as camels could be possessed only by the more wealthy of the early patriarchs. The three angels are grouped together, within a circle of celestial radiance, as representing the Holy Trinity, which some of the ancient fathers, who have been followed by many modern divines, imagine to be indicated in this mission of the three angels to Abraham, since he addresses them as one person. St. Cyrill, a learned patriarch of Alexandria in the fifth century, maintains this argument in his first book against Julian the Apostate.

* Genesis, chapter xviii. verses 1 and 2.



RAGO, SC.

GEN. 19, 24.

MARTIN, FX.

DESTRUCTION OF SODOM.

THE DESTRUCTION OF SODOM.

HERE we behold a most awful manifestation of divine retribution. The fearful overthrow of the cities of the plain is now going on. In the distance, Sodom is represented under the influence of the burning deluge, which descends from Heaven in streams of liquid flame. Towers are falling, palaces are overthrown, the habitations of the great and little are overwhelmed in one indiscriminate ruin. Whilst the multitude are rushing towards the principal gate, the fiery flood rolls through it from without, thus terminating the last hope of escape. It quickly overspreads the whole town, in which there remains not a living tongue to tell the tale of horror. Lot, his wife, and two daughters, have escaped from the appalling conflagration. He has just reached the little town of Zoar, which was a short distance from Sodom, and whither he was permitted to find a refuge from the anger of Omnipotence. "The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities and that which grew upon the ground."* Lot's eldest daughter bears a vessel upon her head, containing the wine which was afterwards applied to a most unholy purpose. The mother stands at some distance behind the fugitives, having probably tarried in expectation of rescuing her daughters' husbands, and remaining too long she became an awful monument of the divine displeasure. It is supposed that some of the sulphurous shower, which was at that moment overwhelming the city, fell upon her as she stood, in defiance of God's prohibition, bewailing its overthrow, and covered her with a saline crust which quickly became so hard that she remained fixed upon the spot in an erect position, thus resembling a pillar of salt.

* Genesis, chapter xix. verses 23, 24 and 25.



HAGAR AND ISHMAEL.

HAGAR AND ISHMAEL.

ISHMAEL, jealous as it may be inferred at his father's partiality for the younger son, had jested at the weaning of Isaac. This act of disrespect was probably encouraged by his mother, who saw in Isaac's birth all her hopes defeated of beholding her son enjoy the privileges of the first born; Abraham, therefore, at Sarah's instigation, dismissed both from his family. "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept."* Hagar appears seated by Ishmael under a small tree that overshadows a projecting bank. The moment chosen by the artist, is just before she quits him in order that she may not see him die. A vast wilderness lies before them, where they can see nothing but the cheerless prospect of a solitary death. Hagar abandons herself to grief ere she takes a last farewell of her only son. Ishmael is spent with thirst and fatigue, and the mother, supposing him to be dying, sits down by him and weeps. The water-vessel is overturned, and no relief appears to be nigh. The relaxed attitude of the mother indicates the total absorption of her grief, while the uplifted eyes of the boy, the depressed mouth, the nerveless position and want of tension in the limbs, show the complete prostration of bodily energy and a painful resignation to death.

* Genesis, chapter xxi, verses 14, 15 and 16.



ABRAHAM OFFERING ISAC.

ABRAHAM OFFERING ISAAC.

THE point of time denoted in this illustration is when the voice from Heaven is heard arresting Abraham's arm, which was already lifted up to slay his son. The knife drops from his hand at the divine interposition, and he stands devoutly attentive to the heavenly messenger. "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."* Isaac's hands and feet are bound, and he is laid "on the altar upon the wood," as an innocent victim voluntarily submitting to the Almighty will; in which respect he appears as a type of that more eminent victim, who, being without sin, took upon himself the awful responsibility of human guilt, and "offered himself without spot to God" as a full and sufficient expiation. The countenance of the venerable father is lighted up with a blended expression of solemn devotion and meek resignation. His eyes, as well as those of the boy, are raised towards Heaven, when the welcome voice of interdiction is heard, proclaiming the glad tidings of deliverance to the one, and of joyful absolution to the other. Abraham has just cast the knife from him as the merciful mandate of prohibition is pronounced. At the foot of the altar stands a vessel containing fire, with which the holocaust was to have been kindled. The artist has represented Isaac about thirteen years old: there are, however, different opinions as to his age, from one year to thirty-seven years. According to the concurrent judgments of divines, when God's command was communicated to him, he submitted to be bound and laid on the altar a voluntary sacrifice. Behind Abraham appears the vicarial lamb, "caught in a thicket by his horns," which he offered up "in the stead of his son."

* Genesis, chapter xxii. verses 11 and 12.





EN TH, EC.

OPEN, 10, 10.

MARTIN, PE.

THE BURIAL OF SARAH.

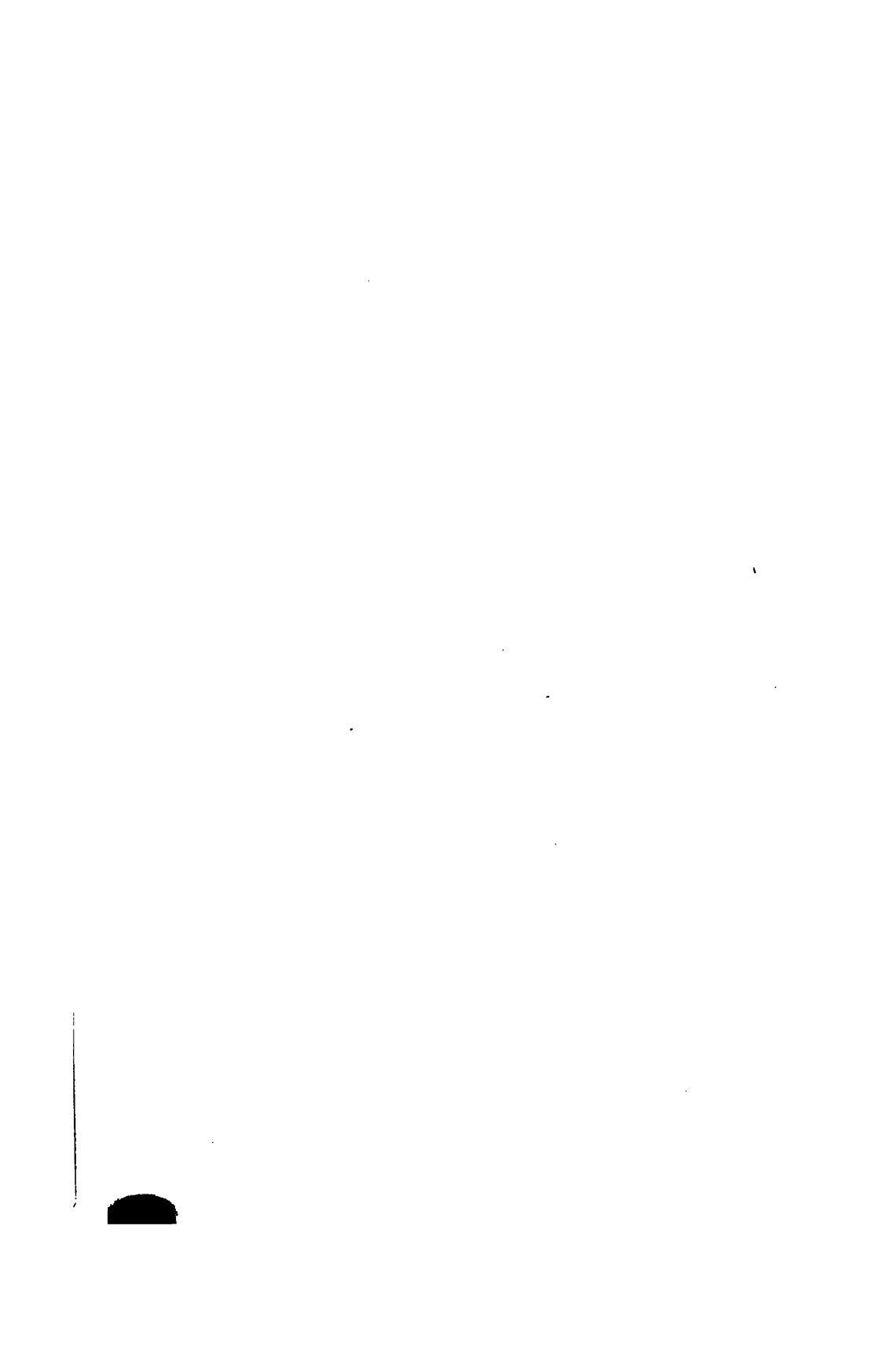


1

THE BURIAL OF SARAH.

SARAH died at the age of a hundred and twenty-seven years, when Abraham, anxious to show in death a respect equal to the attachment which he had felt for her in life, purchased from "Ephron the son of Zoar" of the children of Heth, a field in which was a cave, where he deposited the remains of his beloved Sarah. It was a custom of that time for families to have their sepulchres without the walls of their cities, and this practice prevailed up to a much later period of the Jewish history, as will appear from the funeral of the widow of Nain's son, which our Saviour met as the procession was on its way from the city to the place of interment. It is manifest also from the raising of Lazarus, whose grave, as is evident from the context, was without the town of Bethany; and we find further that the tomb of Joseph of Arimathea, in which the Redeemer was laid, was in a garden beyond the walls of Jerusalem. Abraham purchased the cave and field of Machpelah for a hundred shekels of silver. "And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth." * The artist has imagined the sepulchre in which the remains of this distinguished woman were entombed, to have been a natural cave. The field might have formed part of a hill in the side of which a cavern had been produced by some convulsion of the earth. It is clear that Abraham refused to appropriate to Sarah's burial the sepulchres of the children of Heth, and no mention is made of his preparing a place of sepulture. The picture represents the body deposited in a natural cave, and surrounded by persons bearing funeral torches;—the chief mourners of the family prostrating themselves before the dead.

* Genesis, chapter xxiii. verses 19 and 20.





WESTALL, FX

GEN XXVIII. 11. 12.

SMITH, SC

JACOB'S VISION OF THE LADDER.

1

JACOB'S VISION OF THE LADDER.

WHEN Jacob left his father's house, in consequence of his brother's hostile threat, he proceeded on his way to Padan-aram, where dwelt Laban his maternal uncle. On entering Mesopotamia, he "went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it."* In this vision the promise was renewed to Jacob, which had been already made to Abraham, "that in his seed should all the families of the earth be blessed;" and in order to commemorate so signal a visitation, Jacob "took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it," thus dedicating it to God's service. Here he was no doubt afterwards accustomed to repair, and "offer his sacrifices unto the Lord," and thus this simple stone became the mark of a sacred locality—it was in fact one of the primitive temples. This vision of Jacob has been very ingeniously expounded by the great Jewish commentator Maimonides, one of the most learned men of his age and nation. He considers the ladder to represent the providence of God which governs all things. Its being set on earth indicates the immutability of his attributes. Its top reaching to heaven denotes his ubiquity; the several steps, the various actions of his providence. The angels ascending and descending, show that they are his accredited agents and always employed in his service, ascending to receive his commands and descending to execute them. In sum, that learned man considers this vision to have been a mystical representation of the power and attributes of God.

* Genesis, chapter xxviii, verses 11 and 12.



ESAU SELLING HIS BIRTHRIGHT.

ESAU SELLING HIS BIRTHRIGHT.

THE habits of these distinguished brothers were as opposite as their characters. Though the offspring of one birth, the moral aspect of their minds, as well as the physical aspect of their bodies, was in direct opposition. "Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." Esau was "red, all over like a hairy garment;" Jacob was "a smooth man." One was fond of the chase, delighting in it on account of the dangers and excitement which attended this severe pursuit; the other took pleasure in remaining at home tending his father's flocks. One was a hardy forester, the other a gentle shepherd. In one of his hunting excursions, Esau being faint with hunger came to Jacob's tent, and observing a pottage of lentiles which the latter had just prepared, desired to be permitted to eat of it, when Jacob, taking advantage of a brother's distress, refused to relieve it unless he immediately made him a transfer of his inheritance. Esau, being sore pressed by hunger, consented to this unnatural proposal, and having taken an oath to that effect, the stipulation became irrevocable. "Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."* In the illustration, Jacob is sitting at the door of his tent with the pottage in his hand, when Esau approaches armed with his bow and quiver. The tents of the "cunning hunter" appear in the distance on the borders of the forest, to denote that he had separated from his family and the occupation in which he delighted. He was not yet married, but may be supposed to have already associated himself with those tribes, then under the Divine malediction, from whom he shortly afterwards took his two wives, "which were a grief of mind unto Isaac and to Rebekah." A well appears near Jacob's tent, from which he watered his father's flocks.

* Genesis, chapter xxv, verse 34.



ISAAC BLESSING JACOB.

ISAAC BLESSING JACOB.

WHEN Isaac had attained the age of a hundred and thirty-seven years, and "his eyes were dim so that he could not see;" feeling from the infirmities which had accumulated upon him, that death could not now be very remote, he was anxious to settle on his eldest son that land of promise which God declared he would confer upon the posterity of Abraham. He therefore sent for Esau in order that he might entail it upon him, accompanied with a prophetic benediction. Rebekah overhearing what passed between Isaac and the heir, who had separated himself from his father's house by a marriage she did not approve, summoned Jacob to her presence, and revealed to him a plot which she had devised to delude her husband and secure the blessing designed for the elder born, to her younger and favourite son. She commanded him to disguise himself in Esau's apparel and appear before his father with a dish of "savoury meat," which she undertook to prepare from two kids of the goats, and receive the paternal benediction, that would at once transfer to him the rights of primogeniture and entail upon his posterity the promised possession, where that miracle of love was to be consummated which has exalted the lapsed posterity of Adam from the deplorable bondage of sin to the blessed liberty of redemption. "And Isaac said unto Jacob, Come near to me, and kiss me, my son. And he came near, and kissed him."* The picture represents the inside of a tent, in which Jacob appears kneeling before his blind father, who is in the act of blessing him. Rebekah is anxiously watching the success of her stratagem. A bow and quiver belonging to Esau are hung on one side over the bed, as no longer in use, denoting at once his pursuit and domestic alienation. The distant landscape appears through the opening of the tent.

* Genesis, chapter xxvii. verse 26.



ISAAC BLESSING ESAU.



ISAAC BLESSING ESAU.

No sooner had Jacob received the prophetic blessing which transferred to him the inheritance and privileges of the first-born, than Esau returned from the chase and prepared the venison as his father had commanded. The birth-right which Esau had sold consisted in a double portion of the paternal estate, together with those immunities which especially belonged to the eldest son, but did not include the land of Canaan—that expected possession to which the family looked forward at some distant time as the scene of God's most merciful dispensation, when "life and immortality would be brought to light," "through the dying of the Lord Jesus." When Esau, unconscious of what had previously taken place, entered his father's presence to have that portion of the inheritance which he had not disposed of confirmed to him and his posterity in perpetuity, he was roused to the most painful excitement upon discovering how disingenuously he had been supplanted by his younger brother. As soon as he became aware of Jacob's treachery, he threw himself at his father's feet, exclaiming, in an agony of disappointment and distress, "Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept."* The artist has endeavoured to represent this action. The bereaved son appears on his knees at the foot of his father's couch in a posture of vehement supplication. The aged patriarch has just raised himself from his pillow on ascertaining the deceit which had been practised upon him by his younger son; there is, however, a visible resignation to that immutable will which never traverses human designs but for human benefit. The savoury meat which Esau had prepared is seen smoking upon a table beside the couch. Jacob and Rebekah are listening at the tent door with an expression of anxious apprehension; the mother instructing her favourite how he should elude the hostility of his injured brother.

* Genesis, chapter xxvii. verse 28.

1



JACOB'S ALTAR AT SHALEM.

JACOB'S ALTAR AT SHALEM.

"AND Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel."* This latter word signifies that the altar was dedicated to the Lord God of Israel. It appears to have been customary with the early patriarchs to devote particular spots to the worship of God, by erecting altars in his name, and thus consecrating the place as a family sanctuary, whither, no doubt, all the members of the little social community were accustomed to repair to offer up their devotions to the Almighty. These elementary temples are supposed to have been hallowed by the divine glory resting upon them, as it did in after times upon the ark of the covenant, both in the tabernacle and in the temple. They were in all probability succeeded by the *proseuchæ*, or houses of prayer, which were merely enclosed areas without roofs. To these succeeded the synagogue, of which there does not appear to be any trace prior to the Babylonish captivity. The *proseuchæ* differed from the synagogues in several particulars. In the latter, prayers in which the whole congregation united, were delivered according to an established formulary. In the former, every individual who entered prayed apart, offering up any prayer that his feelings might dictate or his circumstances require. In the accompanying illustration Jacob is seen on his knees before an altar, which he had raised to Jehovah in a small tract of land that he had purchased nigh to the city of Shalem. He has already offered a burnt-sacrifice upon it as an act of dedication, which is favorably accepted, as is shown by the direct ascent of the smoke. His tents appear in the valley behind him, under the shelter of a precipitous hill, which is crowned with the majestic cedar,—a tree eminently associated with sacred history.

* Genesis, chapter xxxiii. verses 18, 19 and 20.



JACOB'S DAUGHTERS TRYING TO COMFORT HIM.

JACOB'S DAUGHTERS TRYING TO COMFORT HIM.

WHEN the sons of Jacob exhibited before him the well-known coat of his favourite child dipped in blood, in order to delude him into the belief of Joseph's death, "Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."* Believing that Joseph had been torn to pieces by some beast of prey, and perhaps feeling that he was in a measure instrumental to his death, as he had sent him to his brethren to see how they and the flocks were going on, Jacob's heart was blighted and he gave himself up to the agonies of despair. The aged father, inconsolable for the loss of his son, refused the consolation of his family. The artist has represented him seated in his tent clothed in sackcloth, the deepest mourning he could assume, and which in those primitive times it was the custom to put on whenever any one died very near of kin. As Jacob had but one daughter, Dinah, she is seen leaning over his shoulder with anxious affection, endeavouring to soothe him. The others are the wives of his sons, two of whom are offering him their consolations, whilst the third stands apart, overcome with grief at beholding the mental agonies of her father-in-law. Two of the sons appear at the door of the tent where the whole had assembled in order to see how the bereaved father would receive the condolence of his daughters. Afraid of increasing their parent's grief by their presence, they are supposed to have sent their wives to attempt what they felt themselves unlikely to accomplish; but the patriarch "refused to be comforted."

* Genesis, chapter xxxvii. verses 34 and 35.



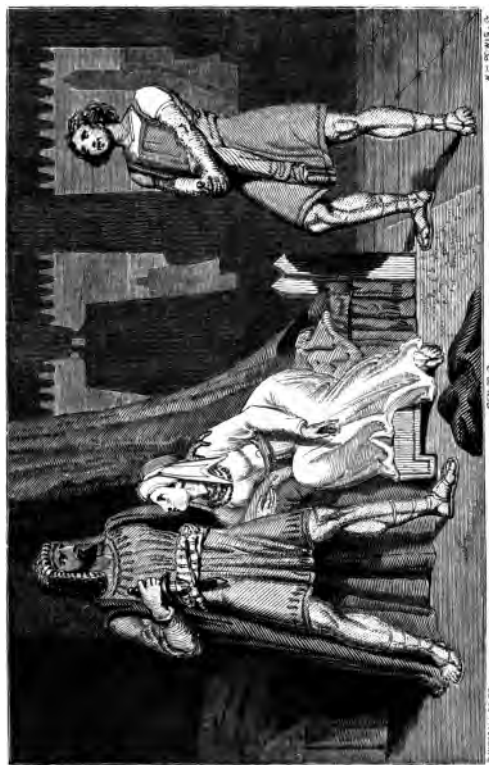
REBEKAH AT THE WELL.

1

REBEKAH AT THE WELL.

ABRAHAM being now "well stricken in age," for he had reached the patriarchal term of a hundred and forty years, was anxious to see his son Isaac settled before his death; and being apprehensive lest the "child of promise," through whom "all the families of the earth were to be blessed," should enter into a domestic alliance with the daughters of the heathen, he sent a confidential servant, probably the superintendent of his household, to Bethuel, his brother's son, to propose for his daughter Rebekah on Isaac's behalf. When this faithful delegate approached the abode of the proposed bride, he saw the object of his mission advancing with a pitcher on her shoulder. "And the damsel was very fair to look upon, a virgin, and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink."* This is the action represented in the picture. Rebekah is dressed in a light linen robe, with a veil thrown back upon her shoulders, the general costume of her tribe and of her country. The patriarch's envoy wears a short linen tunic, with sandals strapped round the leg, and a staff in his hand, representing his pastoral occupation. Two of the camels which bore "the jewels of silver and jewels of gold and raiment," sent by Abraham as a portion for the bride, are seen behind him in charge of a menial. Just beneath Rebekah's feet is the well hollowed out of a rock, to which there is a descent by steps. Beyond the principal figures are three palm-trees which indicate the locality, this tree being always found most abundant in a level country like Mesopotamia, Rebekah's native province, situated between the two great rivers Tigris and Euphrates, and every year partially inundated by the latter.

* Genesis, chapter xxiv, verses 16, 17, and 18.



POTIPHAR'S WIFE ACCUSING JOSEPH.

POTIPHAR'S WIFE ACCUSING JOSEPH.

SHORTLY after Joseph's bondage in Egypt, upon his refusal to comply with the criminal solicitations of his master's wife, that vindictive woman determined upon an immediate and base revenge. The Hebrew slave, shocked at the idea of committing so foul an act of dishonour as his mistress urged upon him, instantly fled from the temptation, but in his eagerness to escape the importunities of the tempter, he left in her hand his mantle, which she had seized in order to detain him; this she immediately resolved to make the instrument of her malice. As soon as Potiphar returned, she commenced her accusation of the object of her infamous desires. "And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled."^{*} Upon being summoned by the indignant Egyptian, Joseph stands before him in an attitude of animated astonishment at the atrocious accusation of his mistress. Potiphar appears about to visit him with a most sanguinary retribution, but is recalled by his cooler reflection to a less desperate purpose, and dismisses the supposed culprit to a prison. On the floor lies Joseph's mantle, the presumptive evidence of his guilt, whilst his base accuser appears seated on her bed, her body bent beseechingly forward, in a position of tender appeal, as if clinging for protection to her injured Lord, who gently encircles her neck with his left arm, whilst with his right he grasps his dagger, to assure her of the protection which she claims.

^{*} Genesis, chapter xxxix, verses 17, 18, and 19.



MARTIN, P.S.

ORN. XLV. 12.

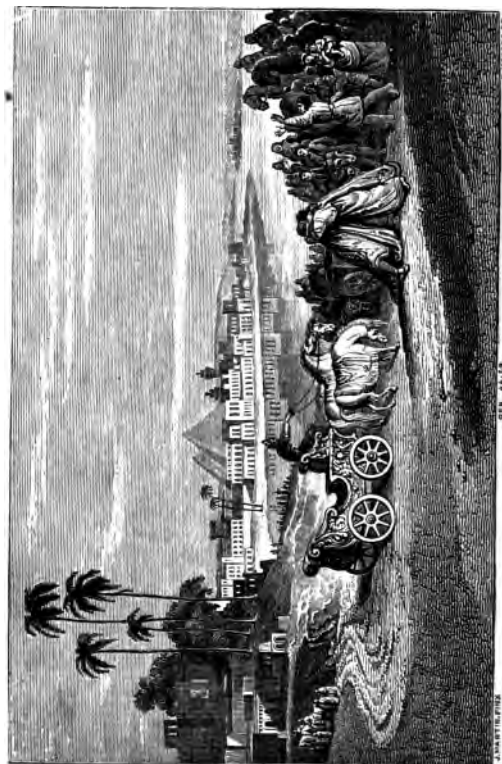
BAUG, SC.

THE CUP FOUND IN BENJAMIN'S SACK.

THE CUP FOUND IN BENJAMIN'S SACK.

WHEN Benjamin had been sent down to Egypt, Joseph, considering that he had sufficiently punished the former cruelty of his brethren, determined to make himself known to them; but, in order probably to make trial of their feelings towards Benjamin, and to ascertain whether they felt envious on account of his distinguished kindness to the younger brother, the viceroy adopted an expedient which finally placed their sincerity and integrity above the reach of suspicion. He ordered the steward of his household to place his drinking cup, which was of considerable value, in the mouth of Benjamin's sack. As soon as the brothers had departed on their return to the land of Canaan, Joseph commanded them to be pursued and, upon being overtaken, to be charged with the theft. "Then they speedily took down every man his sack to the ground, and opened every man his sack. And he (the steward) searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city." * In the picture, the principal group represents Jacob's youngest son, distinguished by his diminutive stature, in an attitude of consternation at witnessing the result of the search after the stolen vessel. By his side is the steward with the cup in his hand, which he has just taken from the mouth of Benjamin's sack. Around are the brothers clasping their hands in anguish and astonishment at this unexpected issue of their visit to Egypt. Their asses are standing under the shade of a group of trees, the sacks which had already been examined lying on the ground near them. The Nile is seen on the other side washing the walls of the regal city, which towers in gorgeous magnificence above.

* Genesis, chapter xlv. verses 11, 12, and 13.



THE MEETING OF JACOB AND JOSEPH.

THE MEETING OF JACOB AND JOSEPH.

AFTER the departure of Benjamin, Jacob being at length persuaded to go down into Egypt in the hope of meeting his long-lost son Joseph, "rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt."* In the scene which the artist has so strikingly depicted, the venerable father and the newly discovered son are represented as meeting just without the suburbs of the Egyptian capital, which rears its magnificent towers and battlements on the banks of the Nile, while they are beautifully reflected in its transparent waters. Beyond, the pyramids elevate their colossal heads, at once a signal monument of human labour and of human enterprise. Below the horizon, dimly appears the island of Rhouda, upon which stood the celebrated Nilometer, said by some writers to have been erected by Joseph, during his regency in Egypt. The base of this column, which is the site of the tower now standing, is supposed to be the spot where Moses was left by his mother, in order to elude the cruel edict of Pharaoh. In the group on the foreground, Jacob and Joseph are seen embracing. Behind the latter is a splendid Egyptian car from which he had just descended, drawn by three milk-white steeds, richly caparisoned. By the former is the wagon in which he had travelled from the land of Canaan, drawn by two asses. Judah, who had pledged himself to his father for Benjamin's safety, appears behind the venerable man, raising his hands in an ecstasy of joy at the happy meeting; and near him are the several members of the patriarchal family with "their cattle and their goods."

* Genesis, chapter xli, verses 5, 6, and 7.



JACOB BLESSING EPHRAIM AND MANASSEH.

JACOB BLESSING EPHRAIM AND MANASSEH.

JACOB falling sick, Joseph went to see him, and took with him his two sons, Manasseh and Ephraim, in order that he and they might receive the patriarch's blessing. He found his father in bed, but the old man rose upon hearing of his entrance, and felt so far revived as to be able to descant upon the glorious promises which God had made unto Abraham, concerning the land of Canaan coming into the possession of his posterity. He concluded by telling Joseph that his two boys, born in a foreign country of an alien mother, and who, according to the usual order of inheritance, could only claim a minute subdivision of the promised inheritance, should be placed in the rank of his own sons, and be made the heads of two distinct tribes. When Jacob was informed of the presence of his grandchildren, "Joseph took them both, Ephraim on his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born."* When Jacob, in giving the blessing to his grandchildren, crossed his hands, placing his right hand on the head of the youngest, Joseph thought that he had erred, on account of his blindness, and was about to rectify the imagined mistake; but the venerable patriarch briefly told him that what he did was according to Divine appointment, as the younger boy was designed by the Almighty's will to receive the prior nomination, and a more considerable blessing than the elder. Joseph instantly bowed to the Divine determination, and his sons received the blessing in that order to which God directed the venerable hierophant. Shortly after this the aged man summoned the rest of his sons, gave them severally his parting benediction, then "gathered up his feet into the bed, and yielded up the ghost."

* Genesis, chapter xlviii. verses 13 and 14.



JACOB BLESSING HIS SONS.





THE INFANT MOSSES.



JACOB BLESSING HIS SONS.

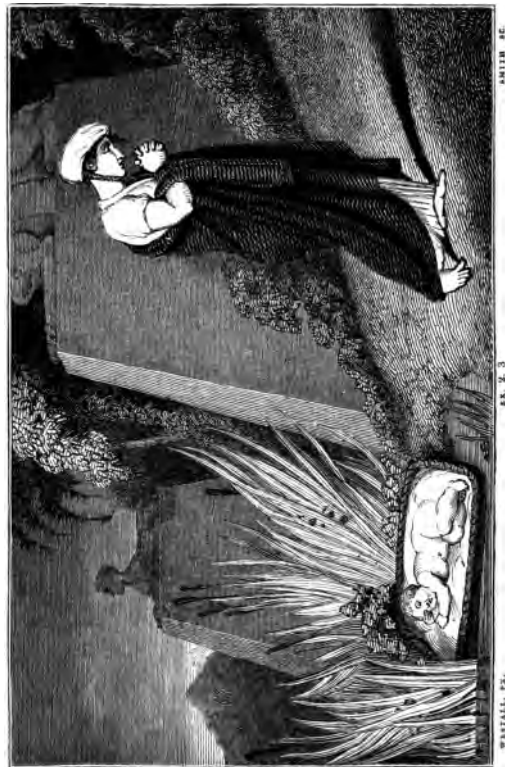


JACOB BLESSING HIS SONS.

JACOB, after he went down into Egypt, lived in the land of Goshen seventeen years. He was at this time a hundred and forty-seven years old, and feeling the hand of death upon him, he called his sons together in order to confer upon them his departing blessing. This blessing, like Isaac's benediction upon a similar occasion, was prophetic, and was most signally realized in them and their descendants. "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days."* In obedience to this injunction, they assembled round the couch of their dying father, which is spread upon a raised platform, and overhung by a cloth canopy. The ten elder sons kneel before the venerable man, while the two younger stand apart from the rest, as if unable to endure the sight of their expiring parent. The sacrificial vessels are seen on the left hand side of the bed near the pillow of the dying man, who may be supposed to have been their sole repository since his departure from Canaan, his house being the most proper sanctuary whither the families of the twelve tribes resorted, as it is supposed they had neither tabernacle nor temple in the strange land where they had now become domesticated. The distant capital of Egypt is seen through the open entrance of the chamber, which, according to the custom of eastern countries, has no doors, but is surrounded by a veranda. While the sons are kneeling round their father's couch, listening with reverential sorrow to his prophetic communications, he blesses them severally; when, having delivered his injunctions as to the place and mode of his burial, he was "gathered unto his people." "And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah."

* Genesis, chapter xlix, verse 1.



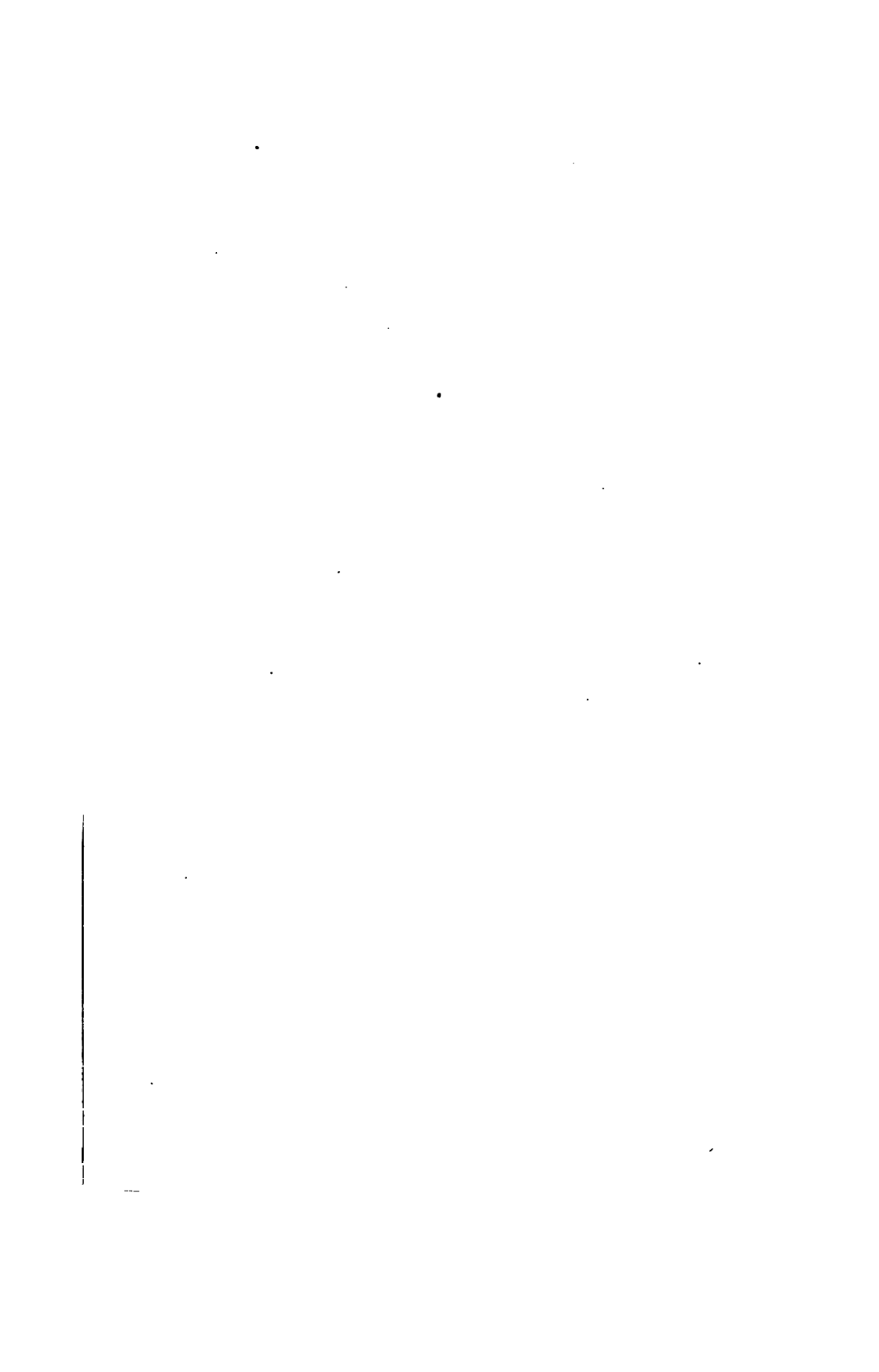


THE INFANT MOSES.

THE INFANT MOSES.

IN consequence of the rapid increase of the Hebrew population, a successor of that Pharaoh who had advanced Joseph to such distinguished honours in Egypt, fearing that the Israelites might in time endanger the security of his realm, came to the savage resolution of having all their male infants destroyed : he accordingly ordered two of the Hebrew midwives to strangle them immediately after their birth, but to preserve the females alive. This command, however, they evaded by an ingenious and humane artifice : they represented to Pharaoh that the Hebrew women, being much stronger than the Egyptian, were generally delivered without assistance. The king therefore issued a proclamation commanding that every male child born of a Hebrew mother should be cast into the Nile. Some time after this edict had been promulgated, Jochebed, the wife of Amram and mother of Miriam and Aaron, was delivered of a son. Anxious to save the life of her infant, a beautiful boy, she concealed him for three months ; but at length, fearing the penalty which would attach to such an infraction of the law, she resolved to commit him to the protection of that Providence whom not only the winds but the waves also obey. In conformity with this resolution, she constructed " an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink."* In the illustration we see the anxious mother just as she has quitted her babe, which is asleep in its fragile bed, unconscious of its peril. Her hands are clasped, and she moves in an attitude of resigned sorrow ; her aspect betokens a blending of maternal emotion with that resignation which was afterwards repaid by the salvation of her beloved offspring, who eventually became, after Christ, the greatest among the sons of men.

* Exodus, chap. ii. verse 3.





THE ROD OF MOSES TURNED INTO A SERPENT.

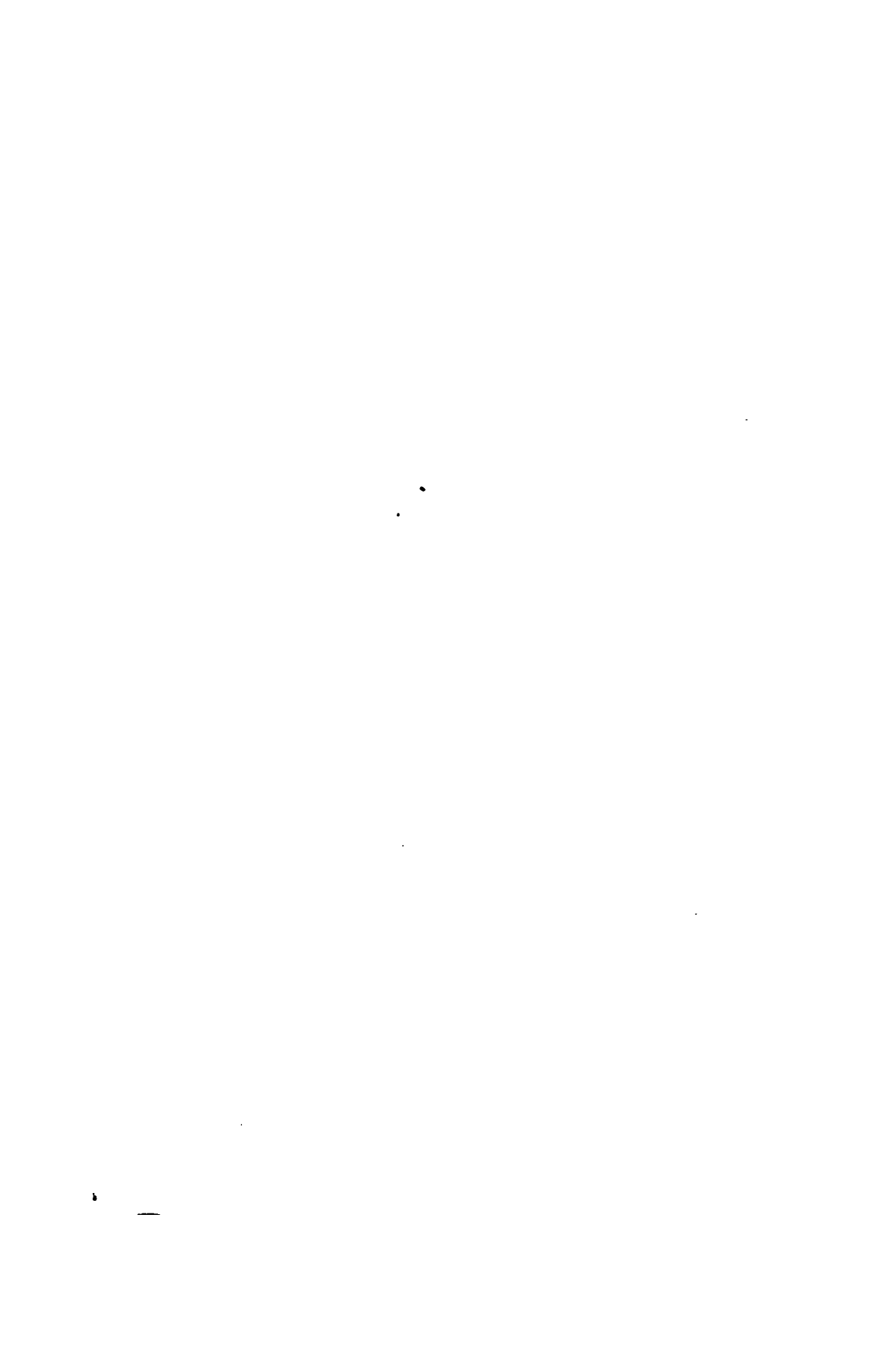
THE ROD OF MOSES TURNED INTO A SERPENT.

WHILE Moses was tending the flocks of his father-in-law Jethro, the priest of Midian, driving them from place to place where the best pasture was to be found, he came at length to Mount Horeb, whither, from what follows, it is evident that he was conducted by the immediate providence of God. Here he witnessed an awful manifestation of the divine presence; for "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed." Perceiving that the bush did not burn, for it was the Shechinah that appeared from it and not material fire, Moses approached in order to ascertain the cause of so singular a phenomenon, when the Lord announced his presence and appointed him his special messenger to the tyrant of Egypt, demanding through him, the release of his people Israel from a long and laborious servitude. The inexperienced shepherd, alarmed at the responsibility and apprehended perils of the trust, expressed his doubts at once of his own sufficiency to perform so dangerous a mission, and of the willingness of the Israelites to receive a minister so miraculously accredited. In order to confirm the doubting Hebrew, "The Lord said unto him, What is that in thine hand? and he said, A rod. And he said, Cast it on the ground. And he cast it on the ground and it became a serpent; and Moses fled from before it." * The future lawgiver of the Jews appears on a gentle acclivity of the mountain before the bush, which is enveloped by the divine glory, in the act of fleeing from the miraculous form which his rod had assumed in obedience to the divine volition; when he is arrested by the voice of God, calling to his attention this token of power to uphold him in the work given him to do, and at the same time confirming him in his arduous ministry.

* Exodus, chapter iv. verses 2 and 3.



THE SEVENTH PLAGUE.



THE SEVENTH PLAGUE.

AFTER six awful manifestations of the Divine anger at the obstinacy of Pharaoh, who still refused to let the people of Israel quit his dominions, God visited him with a plague still severer than any that had yet fallen upon the land of Egypt. At the command of the Almighty, "Moses stretched forth his rod towards Heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground, and the Lord rained hail upon the land of Egypt. So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation."* Moses and Aaron appear on the roof of a low house overlooking the river, that here forms an estuary, round the shore of which the imperial city exhibits its magnificent array of gorgeous palaces, temples, and stately edifices. The lightning pours over the river a volume of liquid fire, which scatters destruction and terror before it. The Nile is swollen, and its waves are lashed into formidable commotion by the tempest, awakened at the Divine command by the rod of Moses. Behind the city, the pyramids uplift their huge masses amid the portentous raging of the elements which scatter their terrors harmlessly over them. The multitudes running hither and thither show the consternation under which they are labouring. The hail, "and fire mingled with the hail," was an event unknown in the mild climate of Egypt, which is but seldom visited with rain, and then it falls only in light showers, so that the terror of Pharaoh and his subjects was great in proportion to the singularity of this awful visitation. The most extraordinary part of the miracle was that this plague was felt throughout the whole territory of the Egyptian king, except only the land of Goshen, spreading devastation and death through a country extending to the length of nearly six hundred miles.

* Exodus, chap. ix, verses 23 and 24.



DEATH OF THE FIRST-BORN.

THE DEATH OF THE FIRST-BORN.

THE tenth and last judgment upon Pharaoh and his people was the death of the first-born of every family throughout Egypt, save the families of the Israelites in the land of Goshen. The obdurate king having hitherto defied the judgments of the living God, a punishment, as signal as it was terrible, fell upon him. At midnight, when everything was prepared for the departure of the seed of Jacob from the scene of their captivity—for they no longer enjoyed that freedom which Joseph had secured to their forefathers—the divine fiat went forth for the bereavement of every Egyptian parent. “And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.”* Who shall attempt to represent the confusion and dismay of that appalling night, when parents were suddenly awoke by the dying groans of their children, upon whose tender frames the blight of the destroying angel had passed. The mother beheld her infant, and the matron her adult son struck dead before them by an omnipotent doom. The picture represents a magnificent hall of the palace where the heir and hope of Egypt is laid out for embalming. The king stands over the unconscious corpse of his son in an attitude of distracted grief. The other members of the royal family are mourning around him. The mother has thrown herself upon the body in a paroxysm of woe. The splendour around appears in melancholy contrast with the sad scene. Towards the entrance of the gorgeous edifice are two functionaries announcing to the anxious multitude the affliction which has overtaken their sovereign and their country.

* Exodus, chap. xii. verses 29 and 30.



THE DESTROYING ANGEL.

THE DESTROYING ANGEL.

"AND it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle."* The destroying angel is here represented under the gigantic form of a human agent hovering over the imperial palace, and scattering from his awful grasp the destruction which was to render every Egyptian parent a mourner, from the sovereign to the slave. The lightning is hurled from his hands with an unerring fatality that raises the wail of sorrow through the devoted city. The capital of the now heart-stricken Pharaoh is partially illumined by the desolating beam that pours along the horizon a stream of lurid light, which only imparts a deeper hue of horror to the surrounding darkness. Thousands of the bereaved inhabitants, in the agony of their sudden desolation, are seen crowding through the gates, spreading over the plain, and "mourning with a sore lamentation." Some are already busy preparing the rites of sepulture, which in so warm a climate, and after a death so sudden in the full energy of health, will not admit of delay. In the fore-ground is a group commencing the process of embalming. The corpse is laid out and the physicians are extracting the brains and intestines, in order to introduce the desiccative drugs which dry up the juices of the body and thus prevent it from putrifying. The whole scene exhibits the appalling activity of funereal preparation and the fearful solemnity of sorrow. The palace of Pharaoh rises conspicuously amid the splendid edifices of the capital in which the hope of the empire lies dead. The pyramids stand on the distant plain, and appear before the luminous horizon as if looking in solemn mockery upon the scene of desolation which is passing so near.

* Exodus, chapter xii. verse 29.



W. H. FOWLER DEL.

EX. 307. XXIII

J. MARTIN SC.

PASSAGE OF THE RED SEA.

PHARAOH AND HIS HOST DROWNED IN THE RED SEA.

AFTER the Israelites had quitted the land of Goshen, they encamped by Divine appointment before Pi-hahiroth, a narrow glen bounded on either side by two great mountains. This was done to deceive the Egyptian king, who imagining them to be "entangled in the land," pursued after them with his armies, to whom he thought, in their present straitened position, they must fall an easy prey. He therefore followed with a resolution to exterminate them; but Moses was enabled by a miracle to divide the waters of the Red Sea, and make a way "for the ransomed to pass over." To the astonishment of Pharaoh the waves divided at the lifting up of the rod of the Jewish lawgiver, and the host of Israel passed on dry land through the "depths of the sea." Pharaoh, in spite of the repeated warnings which God had already vouchsafed to him, impiously followed. "And the waters returned and covered the chariots and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them."* In the accompanying illustration the waters are seen closing upon the Egyptians, governed by the uplifted rod of Moses, who stands with Aaron upon the ledge of a rock that abuts upon the shore of the Red Sea, now roused into violent commotion at the fiat of an Almighty will. The sky exhibits the tumult of a mighty tempest breaking over the agitated waters. Upon the distant horizon the pyramids are dimly perceptible, irradiated by the glare of the lightning, and indicating the locality whence the armies of Pharaoh had poured forth their strength to crush God's chosen people. The pillar which guided the Israelites is partly hidden by the tempest, but the head of the sacred column is visible, pouring forth the fire of God's wrath upon the disastrous hosts of Egypt. In the distance the grateful posterity of Jacob are offering a sacrifice to the Lord for their late deliverance.

* Exodus, chap. xiv. verse 28.



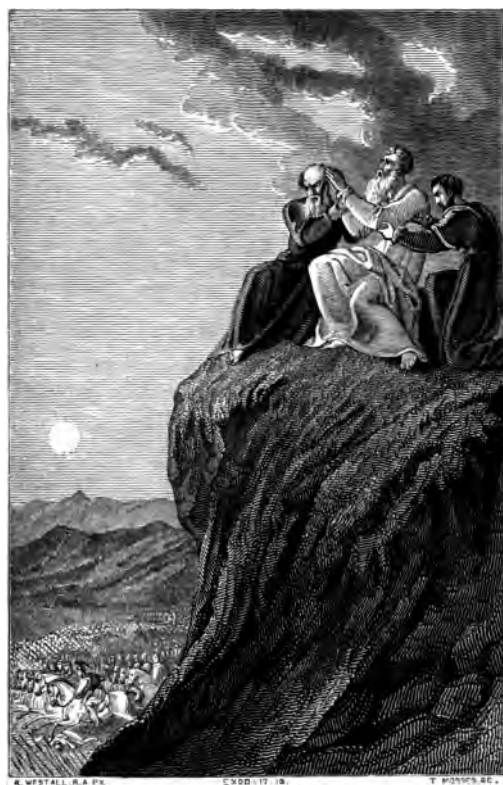
MOSES STRIKING THE ROCK.

MOSES STRIKING THE ROCK.

IN the first month of the fortieth year after the Exodus of the Israelites, they came to the wilderness of Zin, which has often been confounded with the wilderness of Sin, mentioned in the seventeenth chapter of Exodus, though quite a different station, the former being on the confines of the land of Edom, towards the Red Sea. Here Miriam died, at the age of a hundred and thirty-two years, four months before her brother Aaron, and eleven before Moses. On arriving in this desert, the water which had continued to follow the Israelitish camp from the rock in Horeb smitten by the rod of Moses nearly forty years before, ceased its supplies, and the Israelites in consequence began again to suffer the extremities of thirst. As this was a new generation, the water was probably withheld by the Divine will, in order that the descendants might show whether they had greater faith in God than their forefathers, of which they proved the negative by murmuring with equal bitterness and uttering threats of mutiny. Moses was therefore commanded by the Almighty to proceed with Aaron towards the rock nearest at hand. When they reached the place where this second miraculous supply of water was produced, "Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank and their beasts also."* No sooner was the rock smitten than such a copious stream flowed as immediately supplied the whole host of the Israelites and their cattle. The artist has endeavoured to express the distress of the people by the almost frantic eagerness with which they rush to the water. Some are lifting up their hands in astonishment at the miracle, while others appear to have no other thought than that of allaying the agony of a long and desperate thirst.

* Numbers, chapter xx, verse 11.

L



N. WESTALL. R.A. DEL.

EXOD. 17. 10.

T. POWERS. SC.

AMALEK OVERCOME.

AMALEK OVERCOME.

Just after the miraculous supply of water obtained by Moses for the Israelites, by smiting the rock in Horeb, the king of Amalek came upon that timid people with a mighty army and threatened to exterminate them. Moses, accompanied by Aaron and Hur, the latter supposed to be the husband of Miriam and consequently their brother-in-law, "went up to the top of the hill," in order to see the battle and encourage the children of Israel. He bore in his hand the miraculous rod, the mysterious ensign of the Divine agency, and to which is supposed to have been attached the Hebrew banner; so that when he lifted it up, the Israelites were encouraged and exerted themselves with redoubled energy; but when he dropped it, in consequence of his arms declining from fatigue, their spirits drooped and the enemy, taking advantage of their panic, obtained a momentary ascendancy. In order, therefore, to sustain the courage of God's chosen people and secure the victory, Aaron and Hur "took a stone, and put it under Moses, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." * The artist has represented the Jewish lawgiver, in accordance with the views of many respectable commentators, as raising his hands in solemn supplication to Heaven. He is seen "on the top of the hill," probably Horeb, which was in this neighbourhood, with Aaron and Hur on either side of him sustaining his hands, which he had lifted up in prayer for the success of the Israelites who appear in the plain below, discomfiting "Amalek and his people with the edge of the sword." An altar was eventually raised on the spot where Moses sat, in commemoration of this signal victory, and was called Jehovah-nissi, or "The Lord, my banner."

* Exodus, chapter xvii. verses 12 and 13.



MOSES RECEIVING THE TABLES.

MOSES RECEIVING THE TABLES.

THREE months after the departure of the Israelites from Egypt, they encamped in the plain at the foot of Mount Sinai. Here it was that God summoned Moses to ascend the sacred hill and receive the tables of the law. Moses accordingly ascended the mountain, and received from the hands of God "when he had made an end of communing with him upon Mount Sinai, two tables of the testimony, tables of stone written with the finger of God."* In the picture, the summit of the holy mountain is seen enveloped in dark clouds, which surround as with a girdle, and veil from human sight what is passing upon it. Moses appears upon his knees in the divine presence, reverently taking from the Almighty Dispenser of good those tables of the moral law which were to be binding upon Jews and Christians to the end of time. The tables are presented from a cloud by an invisible hand, and received by the Jewish lawgiver in an attitude of deep and solemn devotion. As a token of his entire subserviency to the Almighty will, he has with him the rod through whose agency he performed so many miracles, for God had made it a vehicle of the divine power. Though the Godhead was not visibly revealed to Moses, he was nevertheless conscious of this august presence by the celestial light that illumined the consecrated spot to which he had been summoned. From the summit of this holy hill the Deity proclaimed in an audible voice the terms of the covenant which he made with his chosen people, together with the precepts of the moral law; and when this was done, he delivered to his accredited ministers Moses, the tables of stone upon which these precepts were "written with the finger of God," and designed to be a rule of life "for perpetual generations."

* Exodus, chap. xxxi. verse 18.

MOSES BREAKING THE TABLES.

WHILE Moses was upon Mount Sinai, receiving the Divine instructions, the people began to be impatient for his return, and at length, supposing that some fatal accident had befallen him, surrounded Aaron's tent, manifesting symptoms of rebellion. As they fancied themselves to be now without a leader, they insisted, in the most imperious manner, that Aaron should make them gods to go before them. The timid hierarch, though astonished at this demand, had not the courage to refuse his compliance with it, and ordering them to bring him a quantity of their golden ornaments, he immediately converted these into an idol, to which the infatuated Israelites offered sacrifices, concluding their unholy worship with the most unbecoming revelry. Moses being warned by God of what was taking place, hastened down the mount, with the tables of the law in his hand, "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount."* In the picture Moses appears upon a high ledge of the mountain, where he could overlook the whole encampment of the rebellious Israelites, accompanied by Joshua, who is seen at a little distance behind him on the right. On the tabular summit of a small detached portion of the hill appear those who had refused to join in the profane rites which the disaffected Hebrews were then in the act of celebrating, and had advanced to meet Moses and welcome his return to the camp. Upon the plain at the base of the mountain are seen the ungodly worshippers engaged in the solemnization of their forbidden rites with feasting and dancing, when Moses, indignant at the sight of such impiety, dashes the tables from his hands and breaks them.

* Exodus, chap. xxxii. verse 19.



R. WESTALL, R.A. PR.

EX. XXXIV. 29.

G. GRAY, SC.

MOSES DESCENDING WITH THE RENEWED TABLES.



MOSES DESCENDING WITH THE RE- NEWED TABLES.

WHEN Moses had destroyed the golden calf, reducing it to powder and mixing it with water, which he obliged the idolatrous Hebrews to drink, and punished the ringleaders with death, he promised the repentant people that he would once more intercede with God for them. To show them, however, how grievously they had offended the Lord by their apostacy, he pitched a tent at some distance without the line of the encampment, and called it the Tabernacle of the Congregation. The cloudy pillar was immediately withdrawn from the camp and rested on the tabernacle, to show the lately disaffected Israelites that God would no longer dwell in the midst of them, as he had hitherto done. To this tent Moses was henceforth accustomed to repair whenever he wanted to consult the Lord. Shortly after he had pitched the tabernacle without the camp, he ascended the mount again, where the Almighty revealed to him as much of his glory as Moses was capable of beholding, when, prostrating himself before the Lord, he succeeded in propitiating the divine mercy for the sins of the people. Having renewed the tables, the Hebrew lawgiver pledged himself in behalf of the people that they would henceforth cease from disobedience and rebellion. "And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone, while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him."* This illustration represents the Hebrew lawgiver descending from the Mount with the renewed tables, and the chief persons among the Israelites, who had gone out of the camp, accompanied by Aaron, to meet him, alarmed at the supernatural radiance of his countenance.

* Exodus, chap. xxxiv. verse 29 and 30.



NADAB AND ABIHU BURN'T.

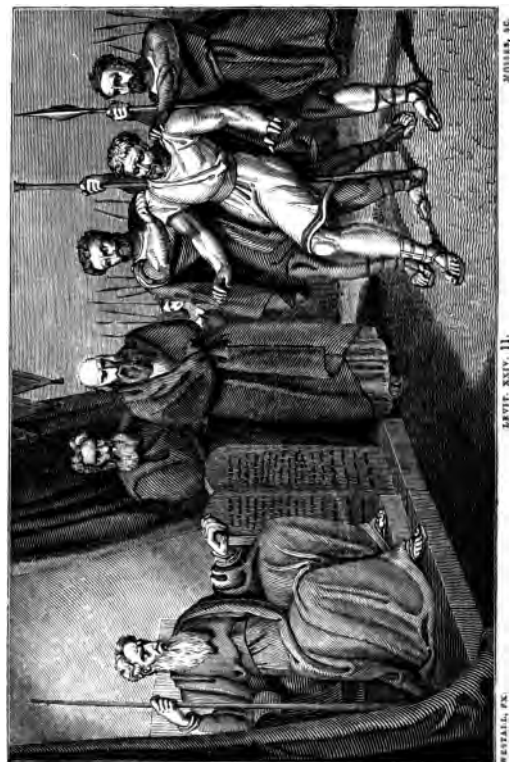
NADAB AND ABIHU BURNT.

EIGHT days after the consecration of Aaron to the high priest's office, the venerable hierarch offered a burnt offering for himself and for the people, "and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord*." The fire which had kindled Aaron's sacrifice was, by God's especial command, to be kept continually burning upon the altar, and no other was to be used in their burnt offerings. Nadab and Abihu, the two eldest sons of the high priest, in defiance of this prohibition, took common fire from some unhallowed place without the sanctuary, instead of from the altar of burnt offering, and whilst they were in the act of desecrating the altar of incense, by putting strange fire thereon, the wrath of God was awakened, and they were struck dead before they could consummate the unholy rite. The artist has taken quite an original view of this impressive subject. The two rash ministers are represented as in the act of kindling fire upon the altar of incense by some chemical process, when an explosion takes place, by which they are both destroyed, each being killed by his own censer. The picture exhibits the interior of the tabernacle, on either side of which, and on the roof, "cherubims of cunning work" are distinctly visible, an ornament expressly commanded by God to be wrought in the curtain of this moveable sanctuary. On one side of the altar, from which the sons of Aaron are struck dead, is the golden candlestick with six branches; on the other side is the table on which the twelve cakes, called the shew-bread, were deposited. This tablet was of pure gold, and the number of loaves was fixed according to the number of the tribes.

* Leviticus, chap. ix., verse 24; and chap. x., verses 1 and 2.

1

1



THE BLASPHEMER BROUGHT BEFORE MOSES.

THE BLASPHEMER BROUGHT BEFORE MOSES.

It happened that while the Almighty was communicating to Moses his will concerning the daily services of the tabernacle, "the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the Lord and cursed; and they brought him unto Moses."* The father of this man, though an Egyptian, was evidently a proselyte, and had no doubt accompanied the host of Israel in their flight from the tyranny of Pharaoh; his son was therefore admitted to the privileges of the Jewish covenant. It is supposed that an altercation took place between him and some other Jew upon his right, as the offspring of an Egyptian father, to number himself among any of their tribes, and being defeated by his adversary he blasphemed God in his anger. The man was immediately brought before Moses, as the supreme judge: for the law not having yet declared any specific punishment against blasphemy, the lesser courts did not know how to deal with the criminal. Moses immediately ordered him into confinement, until it should be known what punishment would be awarded to an offence so aggravated. The Almighty, when consulted by the Jewish lawgiver, commanded that the offender should be taken without the camp and stoned to death. From this time lapidation became the punishment of blasphemy. In the picture Moses is seated in the presidential chair, with his left hand upon the tables of the law, and in his right the mystical rod, at once the ensign of his office and the symbol of his delegated power. Beyond the stone tablets stands Aaron, and behind him Hur, the supposed husband of Miriam, a person high in the confidence of the Hebrew legislator. The blasphemer is forced into the sacred presence by two armed Israelites.

* Leviticus, chapter xxiv. verses 10 and 11.



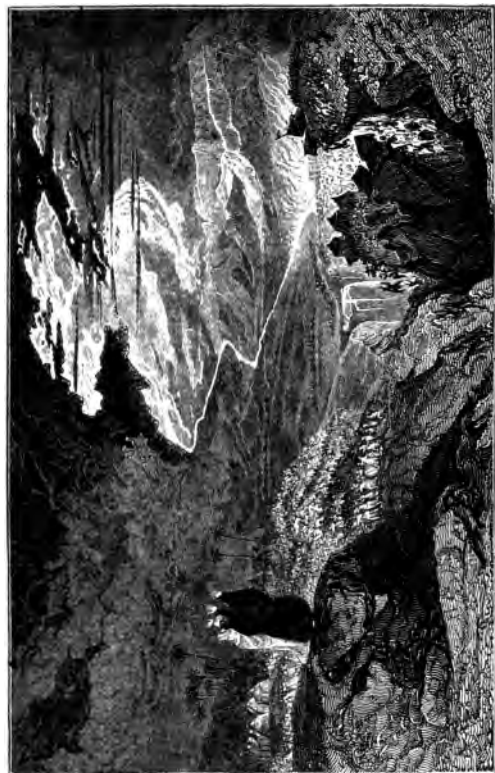
MIRIAM STRICKEN WITH LEPROSY.



MIRIAM SMITTEN WITH LEPROSY.

SHORTLY after the plague which had taken place, in consequence of the Israelites rejecting the manna so miraculously provided for them by a merciful Providence and demanding flesh, Aaron and Miriam "spoke against Moses," whilst they were encamped at Hazeroth; at which God's anger was kindled and he summoned the three to repair to the tabernacle of the congregation. They immediately obeyed the summons, when the Shechinah appeared in the door of the tabernacle before which they stood; and here the Deity exhibited his displeasure by a most fearful visitation. "And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." * This awful infliction, however, was removed at the intercession of Moses, who "cried unto the Lord, saying, Heal her now, O God, I beseech Thee," and after seven days' exclusion from the camp — among the Jews the ordinary period of purification from personal defilement — she was restored to her family healthy and unblemished. The illustration represents the door of the tabernacle, in the centre of which Moses stands, partially enveloped by that divine irradiation through which the heavenly oracle was always pronounced. He has with him the rod which had been the vehicle of so many miracles and was, in his hand, a consecrated instrument of divine benefaction. At a short distance from the entrance of the sanctuary stands Aaron, supporting in his arm the unhappy Miriam, upon whom the divine visitation had just fallen. The eyes of the high priest are directed towards Moses, supplicating his interposition with the Deity to remove the curse of leprosy from their guilty but penitent sister, whose look of agony indicates the dreadful nature of the plague with which she is visited.

* Numbers, chapter xii. verse 10.



ALABAMA, AL.

NUM. XVI. 32.

J. WARDEN, PR.

REBELLION OF KORAH.

THE REBELLION OF KORAH.

AT what period, or in what encampment the rebellion of Korah took place, the sacred history does not inform us. But it appears that the jealousy of this refractory Levite was excited at seeing Aaron and his family raised to the highest office in the priesthood. Having seduced Dathan and Abiram, who were heads of the tribe of Reuben, into a belief of their ruler's tyranny, and prevailed upon a vast number of the dissatisfied Israelites to join his party, he appeared at the head of his faction, and publicly accused Moses and Aaron of intrenching upon the liberties of the people. Moses, shocked at the charge, sent to Dathan and Abiram, who he supposed had been seduced into the conspiracy, with the hope of persuading them to return to their allegiance, but received from them a most insolent reply to his kind overtures of pacification. This so incensed him, that he appealed to God in justification of his own acts, and the Almighty immediately suggested the course he should pursue. In obedience to the Divine will he commanded Korah and his company to repair next morning before the tabernacle, each with his censer in his hand, two hundred and fifty censers, with fire in them and incense. This they accordingly did, accompanied by a vast multitude of their disaffected adherents. After the Lord had commanded Moses to bid the congregation separate themselves from the rebels, which was immediately done, "The earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense."*

* Numbers, chapter xvi. verses 29 to 35.



NUM. XXI. 6.

J. MARTIN. SC.

THE PEOPLE PLAGUED WITH SERPENTS.

THE ISRAELITES BITTEN BY SERPENTS

THE time was now approaching when the people of Israel were to take possession of the land of Canaan. During their encampment at Kadesh, Miriam died in the hundred and thirty-third year of her age, and Aaron about four months after, in his hundred and twenty-fourth year. During their latter sojourn at Kadesh, the Israelites fell into their old habits of murmuring and rebellion. Moses, after satisfying their tumultuous demands by a second miracle of bringing water out of a rock, sent an embassy to the king of Edom, soliciting a free passage through his dominions. This was not only refused, but hostilities were immediately commenced on the part of the Edomites, who marched to attack the people of Israel in their encampment. Upon this the latter removed to Mount Hor, where Aaron died. After they had mourned for him thirty days, they encamped at Zalmanah, which derived its name from the brazen serpent set up by Moses in this station. Here it was, that in consequence of their renewed murmurings on account of the length and asperity of their journey, God visited them with a plague of a most novel and destructive kind. "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee: pray unto the Lord, that he take away the serpents from us; and Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."* This serpent was a type of the Saviour—that bodily cure which all they who turned to it received, symbolizing the spiritual healing of those who turn to the cross of Christ in "full assurance of faith."

* Numbers, chapter xxi. verses 6 to 9.



BALAM AND HIS ASS.



BALAAM AND HIS ASS.

AFTER the Israelites, in their progress towards the promised land, had routed Sihon King of the Amorites, and Og the King of Basan, they marched to the plains of Moab, and encamped on the banks of the river Jordan, opposite Jericho. Balak, king of the country, fearing their power, and jealous of their success, entered into an alliance with the Midianites and Ammonites, in order at once to crush the strangers by a powerful confederacy. Afraid, however, still to attack them, he thought it advisable to send for Balaam, a noted sorcerer in Pethor, a city of Mesopotamia, to see if by his magical arts he could not bring a curse upon Israel. Balaam, who "loved the wages of unrighteousness," having first obtained the divine permission, proceeded towards Moab with Balak's messengers. During the journey, an angel intercepted his progress, invisible to himself, but perceptible to the ass which Balaam rode. In his hand the heavenly messenger held a naked sword, expressive of the divine wrath. The ass, terrified at the seraphic presence, turned aside, and Balaam smote her in his anger. Advancing further, he came to a narrow path with a wall on either side, and here the ass, alarmed at the threatening aspect of the angel, crushed Balaam's foot against the wall, and he smote her a second time. At length, urging her forward, she came into a place so narrow as to admit only one passenger at a time. In the midst of this strait stood the angel, and the ass was so terrified that she fell down under Balaam, and he smote her the third time, when the Lord opened her mouth, and she expostulated with him in the language of men. "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand, and he bowed down his head and fell flat on his face."*

* Numbers, chap. xxii. verse 31.



BALAK'S SACRIFICE.

BALAK'S SACRIFICE.

WHEN Balaam arrived at the capital of Moab, Balak went as far as the confines of his dominions to meet him, and having gently upbraided him for the reluctance he showed in accepting his invitation, the prophet, in reply, stated, that although he had come to Moab at the king's bidding, still he could say nothing prophetically but what the Almighty should dictate. Balak, however, relying upon Balaam's love of money, had no doubt that he would utter a favourable prophecy; he consequently took him to the high places consecrated to Baal, whence he might behold in the distant plains, the encampments of Israel. When they had reached the place of sacrifice, Balaam said unto Balak, "Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram."* When the sacrifice was completed, the prophet retired to ascertain the Divine answer, and upon his return, communicated to the king of Moab, the impossibility of cursing his enemies, and concluded by magnifying their prosperity. Disappointed at the issue of this first essay, Balak, imagining that by going to another place his desire might be accomplished, took Balaam to the top of Mount Pisgah, where the sacrifice of seven bullocks and seven rams was repeated, still with no better success; the result was, as before, a blessing from the lips of the prophet instead of a curse. Mortified at this unexpected result, he made a third attempt by again changing the place and repeating the sacrifice; the issue, however, was precisely similar, which so enraged the king of Moab, that he upbraided Balaam with blessing those enemies whom he had especially sent for him to curse. The time chosen by the Artist is the first sacrifice upon the high places of Baal.

* Numbers, chap. xxiii. verses 1 and 2.



DEATH OF MOSES ON MOUNT NEBO.

DEATH OF MOSES ON MOUNT PISGAH.

MOSES, by his legislative sagacity, having put the Israelites in a condition to enter into the promised land, took an affectionate leave of the elders and people of Israel, and "went up from the plains of Moab," which were on the borders of Canaan, "unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho." * Nebo was the highest part of the mountains of Abarim, a ridge of hills on the east of the river Jordan, and Pisgah was the highest elevation of Mount Nebo. Here the venerable lawgiver of the Jews, at the age of a hundred and twenty years, with the energies of his mind and body still unimpaired, was summoned to that better land of promise of which the earthly Canaan was but an imperfect type. Having cast his eyes upon the holy region which, after the lapse of a few generations, was to be the scene of the greatest miracle in the records of time—the death and humiliation of an incarnate God—he calmly expired in the confidence of a glorious immortality. The place of his burial was unknown, and is supposed to have been withheld from the knowledge of the Israelites lest they should offer him divine homage, as they afterwards did to the brazen serpent in the reign of Hezekiah, who in consequence had it broken in pieces, and, by way of contempt, gave it the name of Nehushtan, which signifies a brazen bauble. Satan endeavoured to discover the grave of Moses, but Michael the archangel frustrated the sinister attempt, so that the sepulchre of the Hebrew legislator was never ascertained. In the picture he appears on Mount Pisgah, casting a farewell glance over the plains of Palestine. Before him is seen the city of Jericho, and the fertile valleys of the Holy Land, upon which his eyes are still fixed, when the lingering soul is summoned to a state of more exalted enjoyment.

* Deuteronomy, chapter xxxiv. verse 1.



